



The true remedie against  
Famine and warres.

Five Sermons vpon the  
firſte chapter of the propheſie of  
Ioel , wherein the Councell  
that the holy Ghoſte gave the Iſraelites  
to redrefſe the famine which they  
ſent and preuent the warres that were  
threſtened to come vpon them; is  
applied in particular vnto our  
preſent time : Preached  
in the time of the  
death. 1586.

By John Vdall, preacher of the worde  
of God at Kingston vpon Thatnes.

IEREM. 3.29.

UVhētſore uſeſe plead truþ me, ye  
al haue rebeſled againſt me, ſaih the lord,  
I haue ſmitten your children in vaine, they  
reciuied no correclion.

A T LONDON.

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T. Man, and T. Gubbins.

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**TO THE RIGHT HONORABLE,** Lord Ambrose Dudley,  
*Earle of Warwicke, Baron Lisle, Master of*  
hir Maiesties Ordinance, Knight of the most noble  
order of the Garter, and one of hir Highnes  
priuie Councell: And to the right Honorable,  
and godly Lady his wife; *John Udall*, wisheth increas  
& euerlasting happines, in that which is to come

**T** hath euer bene the naturall disposition of man, (right Honourable) in all those miseries that fall vpon him, to turne his minde a contrary way, and thinke amisse of the cause of his estate and condition, & therewpon to vse such means for the redres thereof, as shal never amend, but rather make worse that whiche they would helpe; or if they take in hand any of the wayes that be lawfull, yet it is that which shoulde bee the laste, as their owne pollicie and wisdome, and never thinke of their

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sinnes that haue procured Gods displeasure against them , that they might begin by repentance to seeke reconciliation with him : which preposterous dealing doth not only posseſſe the hart of perticular men, but also beareth the swaye (for the most parte) euен in common-wealthes and gouernements. For we ſee, that when any thing is amis in the ſame, there is great conſultation, and prouident aduiſing, how things may be redreſſed : but the wayes that be taken, are (for the moſt part) framed in the ſhop of humane pollicy only , & therefore the effect thereof, is but as the loppinge of ſome boughes or twigges from the toppe of a tree, after which, it doth rather flowrith the more, then wither away : wheras it ſhoule bee conſidered, that all ennormities and disorder doe proceed from ſinne ; and euerie breach in a ſtate, from the diſpleaſure of the Lord

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Lorde for the contempte or neglect  
of his holy commaundements: and  
therefore(if euer wee looke to haue  
our policies prosper)to search more  
narowly into the wil of God,to the  
end it may be established with more  
authority, and practized with more  
holy obedience; and then shoulde  
those wise plots , that the guiftes of  
nature or experience doe teach vs,  
(when once they com in their place  
attendinge vpon that Souereigne  
scepter of Gods most blessed word)  
receiue a blessinge from the Lorde  
and haue a good issue , whiche else  
shall bee as the winde,that beeinge  
long trauelled of, whē it is brought  
forth doeth vanishe , as the smoake  
in the sight of the sunne. This lesson  
doth the holy Ghoste, (by this his  
Prophet I o s l ) teache vnto vs in  
his firste chapter, more at large, the  
doctrine wheroft(as neere as I could  
remember) according as the Lorde

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did inable me to vtter it, I haue pen-  
ned, being drawne thereunto, both  
by the importunitie of some, whom  
I might not well denie in so honest  
a request, as also by the conuenien-  
cye of the doctrine, for the instruc-  
tion of moe then heard it.

Nowe among many other nota-  
ble instrumentes, that the Lorde (in  
his mercie) hath stirred vp, not one-  
ly to wishe well vnto, but also to  
trauayle for the good of that poore  
people his faythfull seruauntes, a-  
mong whom it hath pleased him to  
place me, not onely I, but they also  
doe stand bound in dutie (and shall  
so remaine still) vnto your HH. for  
that carefull diligence, that it plea-  
sed you both to vse, then, to intreat  
for vs, when (if God had not beene  
on our side) the floodes of malici-  
ous mens practises had runne ouer  
our heades, to the vtterundoing of  
all good beginninges among vs, so  
lib

## THE EPISTLE.

that whatsoeuer good it shall please  
the L O R D E to dooe in his  
Churche by my weake laboures,  
(wherevnto I thought an ende had  
beene added) your Honours may  
iustly bee reputed the instrumentes  
of the same: In regarde whereof,  
I (desiringe too haue some opportu-  
nitye, to shewe the thankfulnesse  
of our hearts) haue especially made  
choyce of youre Honours, vnto  
whome I might dedicate these my  
poore laboures, most humblye in-  
treatinge the same, to accept heere-  
of, not accordinge to the valewe  
that it caryeth, (whiche is verye  
small) but accordinge to the affec-  
tion of the giuer, whoe acknowle-  
ledging him-selfe (together with  
that people whiche haue the bene-  
fit of my ministery) to be bound to  
pray vnfeignedly vnto the Lord for  
your Hh. that it would please him  
to increase al the graces of his sanc-

## THE EPISTLE.

tifying spirite vpon the same, to  
the further aduaancement of his  
glorie, the greater benefite of hys  
poore Chutch, and fuller con-  
solation of your owne food  
soules. Sobeit.

Yours Hb. most humble to command  
in the Lorde. Iohn Vdall.

**G** The word of the Lord that came to Joel, the sonne of Pethuel. Heare ye this, O elders, and hearken ye all inhabitants of the land; whether such a thing hath bin in your dayes, or yet in the dayes of your fathers.

**C** Oncerning the time when this Prophet liued, and prophecied, divers men haue shewed their diuers iudgements and opiniōns: whereof, if the best and most probable be received, yet it is but a conjecture, and therefore I will leaue it (as doth the holie ghost in this place) vndetermined, and so much the rather, for that the ignozaunce thereof, bringeth neither ame daimage to the truch of the prophesie, nor yet any darknesse vnto the understanding of the same. This onely is to be obserued, that the time when he liued, and the age wherewnto he did prophesie, had great need of the doctrine which he taught them: for that (as appeareth by the course of his wordes) they were growne vnto great extremite in rebellion against the Lord, and besotted so senslessly in their iniquitie, that albeit the hand of God was heauie vpon them, yet they conuertered it not, but to the ende that those on

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whome God had ordained to bessowe his grace, might be rowzed out of their sleepynesse, and they whom in his heauie and eternal displeasure he had cast off, might be made the moze without excuse : the Lord Nitred vp this prophet to speak vnto them, which teacheth vnto vs this doctrine for our instruction, that in those places, and among that people, where (in any maner) his name is called vpon, the Lord wil euer (in moze or lesse measure) make knowne his iudgements for their particular sinnes,

God neuer  
punisheth  
in his visible  
church be-  
fore he gue  
warning.

and shewe vnto them the way to escape the same, and meanes howe to preuent it : to this end, that when either in any one priuate person, the matter shall be discoursed in the court of his owne conscience, or when the Lord shall call men vnto a reckoning, all colour of excuse may be taken away, and their iudgement (if they repent not) may be made vnto them (euен by their owne confession) moze iust : for albeit that the verye visible creatures of God, which we dayly see before our eies, and haue (by the blessing of God) from time to time to attend vpon vs, and minister vnto our seueral necessities, are sufficient to teach vs, so much of the wisedome and knowledge of God,

we his  
 sleepi-  
 and e-  
 ght be  
 Loode  
 them,  
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 , and  
 maner)  
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 our se-  
 ach vs,  
 edge of  
 God,

God, as to make vs excuselesse : yet when God shall go thus far with vs, as to speake unto vs out of his holie wozde, to teach vs, not onelie in generall, what he required at our handes, but in particular also, to con-  
 uict vs of the sinnes that wee stand guiltie of before his maiestie, and to shewe vs both the meanes howe to be ridde of them, and to do the things that he commandeth: when (I say) the Loode shall go thus farre with vs, if then we turne not unto him, in forsaking the wates of wickednes, and sub-  
 mitting our selues to the rule and gouern-  
 ment of his blessed wozde, our excuse being (euen in our owne iudgement) lesse, our iudgement must needs be the moze heauy.  
 Howe euery one of vs must applie this to our owne hearts, and make it a particu-  
 lar doctrine for our severall instructions, seeing that God (in most plentifull ma-  
 ner) hath shewed unto vs this unspeakeable mercie and grace, as to teach vs from time to time the wates that we are to walke in, which if we doe not, we make our selues guilty of our iudgement aboue thē of So-  
 dom, and byng our selues into a moze miserable condition than they of Gomor-  
 rah?

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Our time  
like vnto  
that in  
which Ieiel  
prophesied.

A comparis-  
son betwixt  
Israel & vs,  
containing  
the sum of  
these ser-  
mons.

Now, to shew you þ cause, of this change  
of my course, in leauing of our ordinary po-  
litions of scripture, & taking this in hand, it  
is briesly this: as all scripture doth at all  
times belong to gods church, good is to be  
taught therin: so are there some parts ther-  
of that do more properly belong unto some  
times, places, & persons: Now for so much  
as that time, & this, wherein wee presently  
do liue, being compared togither, are found  
to bee (in euery respect) very like the one to  
the other, I think the doctrine that then fit-  
ted them, to be very necessary for vs, vpon þ  
like occasion, for as the hand of God was  
vpon them in the want of bread, so (though  
not in the like measure) is it vpõ vs: as they  
had little sence, or feeling therof, to acknow-  
ledge it, the punishment of god vpon them for  
their sins, but ascribed it to other causes, so  
do we, imputing it, some to the hardnes of  
wise mens heates, some to the theeuery of  
transportring, and some to the unseasonable  
times, but few look into themselves, & their  
sins, that procure the Lord to turn þ hearts  
of men, & the benefit of heauen & earth from  
vs: as the Lord having sent famine, which  
preuailed not with them, to their conuersi-  
on, did threaten to send a moxe violent and  
forci-

foyle rod, the invasion of strangers vpon  
þ land: so doth hee by many warnings & tokens  
threaten the same vnto vs, & (lauily) as  
the Lord prescribed vnto them, if euer they  
looked to haue his iudgements present, re-  
moued, or those þ hanged ouer their heads,  
turned away, they must meet the Lord, and  
preuent his wrath, by fasting and p[re]ayer,  
which might be as means to bring them to  
the true humiliation of their soules: so we,  
that by the same sins, are punished, & threac-  
ned in the same maner, by the hand & rod of  
the same celous God, if euer we look to be  
reduced soundlye againe into his fauour,  
must take the same course, that hee (which  
did knowe the best waye) p[re]scribed vnto  
them.

*The word of the Lord.)* Before that the  
holie Ghost setteth downe vnto vs the mat-  
ter of hys prophesie, he first of all speaketh  
of the party, that was sent to doe thys mes-  
sage, and the Author from whome it was  
addressed, conteyned in the first verse: wher-  
in, hee describing the Ambassadour that  
GOD did send, doth not shewe hys pede-  
gree, from anye notable, and famous man  
in Israell, nor of what Tribe hee was,  
whether he was of the ordinary ministers

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of the order of Leui, or of some other familie, raised vp extraordinarylie from God, without the calling of men: the which, (though it be so) bringeth no doubt either of the doctrine to be deliuered, or of the party by whom it is to be made knownen.

For as concerning the doctrine, albeit it be every way authenticall (that is, of sufficient authoritie in it selfe) yet when wee looke into the matters for which this prophet is alleadged, in the new Testament we shall see, that with the Lord it is of soueraigne account, being made (as it were) the vmpare of so great matters: for it is

<sup>a</sup> Acts. 2.16. not only alleadged by the apostle (a) Peter in the defence of the disciples accused to be full of new wine, and the myracle of divers toongs bestowed vpon them: but also in that graue and waightie disputation of the calling of the Gentiles, the apostle

<sup>b</sup> Rom. 10.13 Paule doth alleadge it, as a testimonie of most evident truth to cleare the matter in hand, and as concerning the partie, the Iad (no doubt) of speciall purpose, passeth him ouer with few wordes, not so careful-  
ly describing his stocke, as often he doeth in others of the Prophets, to the ende, that the matter wherof he was to speake, being  
of

of so great importance they might regarde  
and respect it, and not the party by whom  
it was to be vittered : which thing is also  
vnto vs worthy the consideration, to reaſh  
vs that wee maye not hang the crepice or  
truth of the wordē of God, ou the ſcreeue of  
him that vittereth it, but to receive and im-  
brace it (as it is indeede) for the wordē of  
God whatſoever hee bee that ſpeaketh it:  
whereby I doe not meane that wee are in-  
differently, and with the like affection to  
heare him that ſinifterly, or of a ſinifter  
purpose preacheſt the wordē, and him alſo  
that ſincerely, and with a ſincere conſcience  
deliuereſt it, but for the thing it ſelue, ſo  
elſeeme of it as it is, in what vefſell ſoever  
it be carried; and yet to deſire, and (by al  
meanes) to labour that wee may receiuue it  
in a vefſell fit and worthy (as neare as can  
be) ſo precieous treaſure: the which may be  
made moze euident by a comparison from  
the body to the ſoule, and from the food of  
the body to the foode of the ſoule: for as  
meate is ſtil the creature of God, ordaineſt  
for the nouriſhing of mans bodye whatſo-  
uer it be, diuelled and made ready by a neate  
and cleanlie cooke, or by him that doeth  
handle it ſluttishly and vnhanſomely; ſo is

The autho-  
ritie of gods  
word depen-  
deth not on  
man.

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the wozde of God, being ordained for the feeding of the soule, still to be esteemed the same in it selfe, whatsoeuer he be that dispenseth it vnto vs , but as there is no man that hath care of the health of his body , that will haue his meate dressed (if he can choose ) by him that either for want of skill can not , or of curious vanitie will not vse it as hee shoule , least by the rawnesse thereof, or by some euil and vnwholsome mixture , it bring poison in stead of nourishment , cuen so , no man that hath care in dede of his owne soule, will commit it indifferentlie (without any choice) to the riffe-taffe , and common sorte of Popish priests, but to such a one , as both for knowledge is able, and willingnes wil be careful to diuide vnto him the wozde of God aright , and giue him his portion in due season.

*The word of the Lord that came unto Ieiel, that is, h doctrine which is to be deliuereed, is that whiche God determining to make knowne vnto the people of Israel, did first reveale vnto his seruant Ieiel, that he might speake it vnto them, which wozdes beeing diligently marked, doe afforde vnto vs divers doctrines for our instruction, the first is*

is that, wherein the calling of the prophet  
is prooued both vnto his owne conscience,  
and also to the people : to his owne consci-  
ence thus, that when hee shoulde enter into  
the triall of himselfe, and into the considera-  
tion of his estate, and seeing his course  
to be such as fewe woulde like of, yet this  
might be his comfort, the Lord had set him  
awoake : & surely this is a thing most need-  
ful to be examined & considered of, in these  
our dayes of the ministers of God, not on-  
lie in generall in respect of their calling,  
and the manner of their dealing in it, that  
is almost every where gainesaid, but espe-  
cially in those particular things, for which  
they are often called into question, cōdem-  
ned, and (as malefactors) punished by the  
worldlings that usurpe vpon them : for as  
on the one side, if we shall take that course  
which is displeasing vnto God, and wherby  
wee doe also come into disgrace with men,  
our estate is most wretched & miserable, so  
on the other side, if we do nothing but that  
which is come vnto vs by the worde of the  
Lord, that is inioyned vs from God that  
hath placed vs in our calling, though the  
world think hardly of vs for it, & we suffer  
ignominie, losse, and smarte because of it.

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yea, though it bring tediousnesse vnto our owne flesh, and wearisomnesse to our sp̄its, yet this shall be vnto vs as an invincible fortresse, as a brazen wall against our aduersaries, and as a thousand witnesseſ to testifie with vs, and giue vs comfort in the middest of all extremities. Againe, the calling of the prophet is approoued by the same (euen) vnto men, for, if they shoulde haue denied y which he speake to be true, or him to be the prophet of God, he had wherewith to answer & conuince them in both respects: in the first, that that which he said must needes be true, for that it came from God: on the behalfe of the second, that he was the prophet of God, for that the word came not in generall to all, or to many, but particularly to him, for that he was furniſhed, and every way enabled, not onelie in the vnderstanding of that which hee was to deliuere, but also in his owne conscience perswaded to be the man, forſomuch as GOD, ſending the message vnto him, did thereby assure him, that he had alorred, and called him to that function. Which if we marke it well, and gather a generall doctrine for our instruction out of it, doeth teach vs how to knowe the moſt reall and eſſential

essentiall markes of those whome wee are  
 to esteeme the messengers of God sent vnto us: soz if it be true that God sendeth first of a true  
 his word vnto him (that is, furnisheth him minister.  
 with knowledge of his wil, and care to ad-  
 uance his glorie in the deliuerance of it vnto  
 his people ) then must it needes follow,  
 that they who by reason of lacke of knowl-  
 ledge , diligently imploy themselues ( in  
 an ordinarie and lawfull calling, to breake  
 vnto the people of GOD the bread of life,  
 and train them vp to the knowleage of the  
 gospell, were never sent of God into that  
 place, and therefore are not (of his people )  
 to bee received & esteemed as ambassadores  
 from his maiestie, but as wolues bursting  
 in, and rauenners sent of Satans to the kee-  
 ping from them the key of knowledge, and  
 so soze-closing vnto them ( as much as in  
 them lieth) the passage and entry into the  
 kingdome of heauen, for Gods people (who  
 are to think as the Lord hath taught them  
 in his word) must acknowledge and receive  
 (onely them that are found to be qualifid  
 with the gifte of his ministers, the fift  
 wherof is every where in the word of god)  
 saide to be the gift of teaching, the knowl-  
 edge of his mysteries , which caused the  
 Lord

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<sup>a</sup>Ezech.1.8. Lord (before he sent the prophet (<sup>a</sup>) Ezech. to preach unto his people, & denounce those judgements that he meant to inflict vpon them) to shew to him a booke, & command him to eat it, which signified, þ knowledge & present readines that he should haue in executing his office: it is alwaies said, þ word of the Lord came to þ prophets: our sauioꝝ

<sup>b</sup>Mat.13.52. ch̄ist saith, that (<sup>b</sup>) a Scribe taught vnto þ law, must be as one that bringeth out of his treasury old & new, & S. Paul describeth a B. (by which he meaneth euery Minister of þ gospel) that he (<sup>c</sup>) must be apt to teach & cōuince the gainsaier: but I wil not stand on this point that is so clear (to th̄e that haue eyes) as the sunne at noone-daye. Cuerie man will confesse, that no earthlie prince will send an ambassadoꝝ that wanteth eyþer knowledge or vterance to deliver his message, & is not God far wiser than men?

Againe, in that it is said, *The word of the Lord came unto loel*, we must note to what ende it was, namely, as followeth in hys practise, that he might make it known vnto the elders of the land, which is to be noted, for many there be in the world, who (if they haue any more understanding than the common sorte haue) do by þ þy persuade them.

theselues that they are(as they are termed) learned ministers, albeit they haue neither utterāce to deliver that which they know, neither(if they haue any gift that way) yet make sinal cōscience whether they imploy themselues in painfull preaching oþ no: the end for which þ word came to Iocel, condē. Learning maketh not a Minister.  
 nech both the soys of thē. For the first we must note, that þ holy ghost when he requi-  
 reth of a Minister, to be apte to teach, wee  
 must not thinke, that he meaneth him that  
 hath it within him, & is as a tub without  
 any vent, for that is but as a candle ligh-  
 ted, & after couered with a bushell, but he  
 meaneth him that is so prepared and fur-  
 nished therunto, that he is also set on wark  
 in the same: and therefore it is, that the  
 prophet Esay saith<sup>(a)</sup> that God had geuen <sup>b</sup>Esay.50.4.  
 vnto him a learned tong, that hee might  
 know to minister the word in time to him  
 that is weary: & the apostols in their prayer  
 increased God for þ gift of<sup>(b)</sup> utterānce: & <sup>c</sup>Actes.4.39  
 for the second it is clear as the sun, that he  
 who(hauing all the gifts that may furnish  
 a Minister vnto his calling) labo;eth not  
 painefullly wþch them to teach others, de-  
 nies the end for which he is placed there,  
 which is<sup>(c)</sup>to preach in season & out offeson, <sup>c</sup>2.Tim.4.2.

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to teach, improue, exhort, and comfort with  
all continuance, and long-suffering<sup>a</sup> to

\* Esay. 58.1. lift vppe his (a) voice like a trumpet, to

<sup>b</sup> Ezck.33.7. (b)watch dayly, and shew the comming of

\* Act. 20.27. the enimy: to conclude, to deliuer(c) all the  
council of God, so farre as hee hath recei-

<sup>d</sup> Mat.28.10. ued, and to(d)teach his people to obserue  
whatsoever Christ hath commaunded, and  
therefore lette a man haue neuer so muche  
knowledge, and imploye it not painefullly  
herevnto, though hee bzagge of his suffici-  
encie neuer so muche, and his people or  
worldly friendes entoll him neuer so high  
in the catalogue of learned Ministers, the  
holie-ghost wil take him downe, and place  
him in his proper standing, that is, in the

\* Esay.56.10 rank of thole(e) dumbe dogges, and idoll  
sheepeheards that the Lord by his prophet  
condemneth. Moreouer, in that it is said,  
that this word of the Lord was vnto Ieiel,  
before it came to the people, we learne an-  
other lesson for our iustification, which is,  
that as the Lord meant, that this word  
shoulde be common vnto all Israell, yet  
sent it first to his prophet, that by his mini-  
sterie they might be taught it, so doeth bee  
ever (in that ordinarie waie which bee in  
his word hath commended and comman-  
ded

The preaching of the word is the meanes whereby God will be knowne.

ved vnto vs) deale wth his people, that is, bing them to the knowledge of his worde by the ministerie of men, to the ende, that wee may learne (if wee bee willing to let God be our teacher) to submit our selues vnto that his ordinance, and by such means as he hath and doth out of the same daylye affoarde vnto vs, to begge and expect the blessing of knowledge, and the graces that accompany the same from his hds: which doctrine is very needfull to be learned, for we see that men ware so wise in their own conceit, that for the knowledge of the way to heauen, they thinke (as their practise declareth) to finde out a better waye, and make it a shorster cut than GOD hath apointed: for whereas God hath ordayned the preaching ministerie of his worde to be dayly sounding in his church, to bing men vnto knowledge, and by knowledge vnto faith, and so to saluation, it is come now to passe, that (the most men thinke that waie not so needfull, but as an indifferent thing to be attended vpon, or to be refused at their pleasure, and therefore doe betake hemselues, either to such a sheepeheard, as shal keepe them in ignozaunce (for that he cannot open vnto them the scriptures) all

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## The true remedie against

al the daies of their liues, and thinke their  
estate better then theirs that bee dailie in-  
structed, or els they perswade them selues,  
that they can come to knowledge sufficient  
by their owne private reading, and so con-  
temne, or accouit it too base a matter to be a  
scholer to preching, but if they had learned  
that the gouernour of Queene Candares,  
was as wise as they, and yet confessed that  
he coulde (*a*) not vnderstand that which he  
read, without a guide, if they could be per-  
swaded , that God is wiser then they, and  
yet he hath ordeined h(*b*) foolishnes of pre-  
aching, (as wordinges account it) to saue

*\* Acts. 8.31.*  
*\* 1. Cor. 1.21*  
*\* 2. Cor. 4.4.*

them that beleue: they were come so farre  
as to thinke, that the blessing of God is ty-  
ed unto his owne ordinance, and his curse  
vpon them, & all their doings, that swarue  
from the rule of his commandements, they  
would be a great deale moxe carefull to let  
him bee their counsellor , and his woord  
their instruccour in this point , but the (*c*)

God of this world hath so blinded their  
eyes, that they beleue not the word of the  
Lord to be true, and therefore no maruile,  
if they yeelde no obedience thereon to : but  
let vs that haue learned otherwise , take  
heed that their example draw vs not away  
but

but that we with feare and reuertence, submit our selues vnto the ordinances of gods woord, knowing that by it wee shalbe (<sup>a</sup>) iudged at the day of reckoning : Lastlie, in that it is said, that the woord of the Lorde came vnto him saying , *Hears, &c.*) <sup>\*John.12.48</sup> *W*ee may obserue what it was that he deliuered vnto them, to wit, that which he had receiued, the woord of the Lord, whereby is sette downe vnto vs the dutie of euerie faithfull Minister of God , which is to keepe him selfe vnto the contentes of his commission with all fauoritnesse , neither declineth to the right hand, nor the left, neither diminishing anye thing therefrom , nor adding anye thing therewith, but teaching all that which God hath put into his mouth, and no more, which is diligentlie to be obserued, and carefullie to bee looked vnto, because there is (often) greate faulfe committed heerkein on both sides , for some are verie willing to deliuere , or haue deliuered vnto the people , some of the woord of GOD, but if there be anye thing, that maye offend , or bring anye daunger vnto the parties , they thinke that in anye case , that should not bee medled wþhall, affirming , that other thinges are more necessarie

The true remedy against  
necessarie ; and that they belong not so  
much (as they perswade them selues) vnto  
the auditoxie which in some things may  
after a sorte bee true , for albeit the know-  
ledge of the woordes of G D D , and euer-  
tie part thereof, belongeth vnto euerye  
member of his Church , in respect of the  
doctrine therein conteyned , yet there is  
some place and tyme, wherein the Minister  
of G D D , is not bounde to speake  
some thinges conteyned directlie in hys  
commission: as for example, to make choice  
of a text to preach vpon vnto a country peo-  
ple, that teacheth the dutie of kings , & out  
of the same to deliuere onelie that doctrine,  
is not conuenient: howe then is it, and af-  
ter what sorte muste wee deliuere all that  
we knowe? Surely thus: we proceeding in  
an ordinarie course , and comminge by or-  
der of the text vnto places of Scriptures ,  
that conteine the duties of those that hear  
vs not, yet are we bound to deliuere herein,  
al the councell of God: but you wil say vnto  
me , those matters (not belonging vnto  
your people) you are to passe ouer and to  
teach that which is more necessarie. I am  
swere: that so shold I betraye that woorde  
that God hath put into my hande. For al-  
beit

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beit the practize of a Kinges office belon-  
geth not vnto the ploughman , yet the doc-  
trine is needfull for him to know . For lea-  
sing the Lorde will be prayed for the bles-  
sing that wee reape by good and vertuous  
rulers and praied vnto for the amendment  
of them that bee euill , howe shall this bee  
perfoumed of him that hath not bee[n]  
caught it out of the woord . For God ac-  
cepteth no praises , neither heareth anye  
prayers , which are offered vnto him with-  
out faith and nothing is doone in faith , but  
that which is grounded vpon knowledge :  
the like is to bee sayde of the corruptions,  
and wants that are from time to time de-  
scribed to bee in the Church , for the attai-  
ning of the amendment whereof , the prai-  
er of the faithfull , is verie forcible in the  
presence of G D D : and so of all other  
thinges , by what soever concerneth the  
good or hurt of the whole Church of God,  
or anie member of the same : (though it  
hee not for euerie one to practise) is to be  
taught by the Minister of G D D , vnto  
the Church , and learned of euerie hear-  
er , that hee may giue G D D bys due  
praise for the one , and entreat his fauour  
for the other .

## The true remedy against

\* Acts.10.27     But the Minister of God , which laboureth to do that which shalbe founđ vnable, will both deliuer without feare, ( as God offereth conuenient oportunitie)(<sup>a</sup>) all the counsel of God, and also, (knowing the fountaine of knowledge and wisedome, to bee infinitelie deepe in the woordē of God, and past dyping vp, and him selfe neither to haue received anie thing els in commision noꝝ to haue anie promise of blessing vpon anie other course) will keepe him selfe from time to time , within the boundes of the same, for every thing that he shall deliuer vnto the people of God.

*Hear ye this)* the calling of the prophet being confirmed, and the manner how hee was furnished, being laid down vnto vs, it remaineth that we come to the wordē that he uttered vnto them, wherein (before we come to the matter) hee exhorteth them to attendaunce, and diligently to listen to that which he was to speake vnto them: as if he should haue said, seing that I am sent from God, and furnished with the knowledge o his word, to the end that by my meanes you may be instructed from him in that whiche he would haue you to knowe & put in practise, it behoueth therfore that every one o you

you, from the highest to the lowest, not one  
 ly the rulers & auncients of this land , but  
 also all that dwell therein , doe carefullie  
 and with all reverence harken vnto and re-  
 ceiu<sup>e</sup> , that which I am to deliuer vnto  
 you: this being the summe of his entrance,  
 it remayneth that wee consider more at  
 large, the particular duties that are to bee  
 learned out of the same. First, let vs note: Because  
 how and vpon what cause, this exhortati- God speak-  
 on is uttered, (for no man will be perswa- eth man  
 ded to harken vnto a thing, but being indu- must bear.  
 ced therewnto by some reason rather) and  
 if you marke well , you shall see that it is  
 inferred vpon the wordes of the former vers,  
 as if hee shoulde saye vnto them on this  
 wise, the Lorde hath ordeined me his mes-  
 senger, and giuen me a message, to deliuer  
 vno you . and therefore it is meete , that  
 with all carefulnesse , you hearken vnto  
 the same, And (if it bee ryghtlie consid-  
 red) it is a most forcible reason , for see-  
 ing that the L O R D is hee by whome <sup>a</sup>Act. 17.18.  
 (a) wee haue our beeing , to whose glorie <sup>b</sup>Prou 16.4.  
 (b) we are created, and from whome we (c) <sup>c</sup>Iam.3.17.  
 receiu<sup>e</sup> euerie good thing, there is great re-  
 son that when he speakest, wee shoulde lase  
 our hands vpon our mouthes, & with all te-  
 uerence

The true remedie against

uerence receue that which he wil utter:but  
how soever,men in general termes,wil ac-  
knowledge that it shold bee so,yet indeed,  
when we come to the trial of þ generall,þy  
his particulars,we shall finde þ very few do  
believe þ it shold bee so:or if the tree be kno-  
en by his frust,(a) then this perswasion is  
seen to rest in the harts of a very few. Fox  
albeit many are found,that with their out-  
ward appearance,seem to be thus affected,  
yet,few are foud,that learn this word with  
any loue,or reforme their liues after þ rule  
of the same with any care or endeuyor. Now  
can wee thinke,that they heleeue it to bee  
gods word,or the messenger thereto to bee  
sent from God,which despise the particu-  
lars,that bee taught vnto them out of the  
scriptur, and care not a iote for any obedience  
therewnto: no,it is vnpossible:or if euer it  
entered into their minds,that it were a mes-  
sage from God in deed,then wold they also  
be perswaded,that the contempt & disobe-  
dience therewnto,were great & heinous of-  
fences against his gloriouse maiestie,which  
he woulde never leauue unrevenged ; & so (if  
not for loue of vertue, yet for very feare of  
punishment) they woulde not goe on in such  
mōstvous disobeditice as they do. And ther-  
foxe

<sup>a</sup> Math.7.16.

foxe let euerye one of vs make triall of our  
 selues by this, how surely we are persuaded  
 in our harts þ it is the wold of God, which  
 is even in so much measure, as we careful-  
 ly yeeld obedience therunto, & no moze. A-  
 gain, we se how the prophet nameth first of  
 al the elders, wherby he meneth those, that  
 were assitant vnto the priests in þ gouern-  
 ment of the church, who are so called, for þ  
 they were (commonly) before they were acou-  
 ted fit for that place, men of ancient yeeres,  
 & of greet grauity among the people, now he  
 spake first vnto them, because þ they being  
 by reason of their authority, and persons of  
 great regard among the people (& therfore  
 easily drawing after them the greater num-  
 ber) yeelding obedience, might bee forcible  
 meanes to bring on others, or refusing to  
 harken, might lead many with them to disobe-  
 dience: the holy ghost thought it meet, that  
 his prophet shold deal first with them: whet-  
 by we haue to learne this lesson soz our in-  
 struction, that it behoueth the whome God  
 hath placed in authority, either in þ church,  
 or common-weale, to be very carefull and  
 take especiall heed that they (yeelding ob-  
 edience to the woyce of G D by hys  
 prophet, in this place) doe carefullly harken

They that  
 obey not  
 the word do  
 not belieue  
 it to be of  
 God.

Great men  
 should bee  
 forwardest  
 in all godli-  
 nes.

vnto

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The true remedie against

vnto the wooyde of God, and in their lues  
(as they bee placed aboue others) giue no  
example for them to follow, but that which  
is good and holje, and (if they would well  
consider of it) they shold see that there is  
great cause that they shold doe so, for as  
the great Cedars in Libanon , while they  
staie , are a defence vnto manie shubbes  
and bushes vnder them , but if they fall,  
they crush all that be within their reache,  
euен so , they that are of higher estate and  
calling, while they continue in the feare of  
God, & the waies of holines, are as props  
and staies vnto many that look upon them,  
and great meanes to drawe others on by  
their authoritie & example, but when they  
fal and giue them selues vnto the waies of  
sinne and wickednes, they go not that waie  
alone , but are an occasion of falling vnto  
manie others besides of their inferiours,  
and followers, nowe albeit it be true that  
(because one man sinneth willingly) the (4)  
soule that sinneth shall die , yet shall their  
bloude bee required at the handes of all  
them, that haue not doone their dutie to  
bring them to G O D, but being meanes  
to drawe them from hym , if wee could  
bee perswaded of the trueth of thys , O

\*Eze.18.4.

what

what care it would woanke in the heartes  
 of every one in his calling, it would make  
 the princes of this worlde, and all the ru-  
 lers put in authozitie to reason thus with  
 theselues, is it true that I haue a share in  
 þ actions of every one that is vnder my iu-  
 risdiction, either in his goodnes (if by my  
 authozitie & good example hee be broughte  
 therunto) or in his wickednes, if I gouern  
 him not aright, or giue him in my life any  
 other example than that which is good and  
 lawful: then surely haue I great neede to  
 looke narrowly vnto my owne ways, & stu-  
 die carefully howe I may be vnto all that  
 cast their eyes vppon mee, a presidene and  
 patterne of all vertue and godlinesse, then  
 woulde the Minister that hath charge of  
 mens soules reason thus with himselfe: so  
 woulde the maister of familie, the father of  
 childdren, and in a worlde, all of any superi-  
 our estate woulde make this vse of it. But  
 alas, it is cleane contrary, for almost every  
 man looketh vppon the pleasure, ease, and  
 geime, that may be had in his calling, and  
 followeth after that to the vtermost, not  
 respecting what offence he giue either vnto  
 God or man, but fewe are found in any  
 estate whatsoever, that duly enter into the

A meditati-  
on for all  
superiors.

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The true remedy against

meditation aforesaid: and yet howsoeuer  
this is followed after , and the other not  
regarded , sure it is , that the former is  
that which GOD looketh for at our  
handes , and (which he teacheth vs in  
this place) and the latter is that whiche  
shall most severely be punished . Howe-  
ver , the Prophet hauing spoken vnto the  
elders , thereby assuring them , that the  
matter concerneth them in priuate , least  
either they or the rest of the people shoulde  
thinke , that it shoulde stretch no further ,  
he also calleth vppon all the inhabitants of  
the land , of what condition soever they be ,  
to the end , that the iudgements that were  
to be denounced , lessons that were to bee  
taught , & persuasions (for their own good )  
to be infoxed , might be known aforeshand  
to appertaine vnto them all . Which teach-  
eth vnto vs thus much for our instruction ,  
that the worde of GOD (for so much as it  
proceedeth from that GOD who requi-  
reth obedience of all , ministreth instruc-  
tion needfull for al , and offereth those bene-  
fites that every man persuadeth hym selfe  
to haue portion in ) is not to bee restrained  
vnto anie one kinde of people , and thought  
not to belong vnto some others , but is to

be

he heard, learned, beleeved, and practised of  
all : for if that be true , that (a) wþout <sup>a Hebr.11.6.</sup>  
faith it is not possible to please God , and  
that also, that (b) none can beleue wþout <sup>b Rom.10.14</sup>  
hearing of the word preached, for that  
by the same is knowledge, the ground-  
worke of faith begotten in the heart of  
man ) and that hee that beleeueth not (c) <sup>c John.5.12.</sup>  
hath not the Sonne, that is, no part of re-  
demption purchased by Iesus Christ the  
Sonne of God, it must needes follow, that  
if ever we looke to please God in this life,  
or to inherit the kingdome of heauen after  
this life , wee must most carefully ( of  
what estate soever wee bee) indeuour our  
selues to vse those meanes (whiche GOD  
hath ordained thereto) that may daylye  
increase and confirme knowledge in our  
hearts . If wee were persuaded of this it  
woulde make the word of GOD to be of  
more price wþ us than it is , and pro-  
voke vs more carefullye to seeke after it  
than wee doo : then shoulde not the neg-  
lect and contempt of so pretious and in-  
estimable a Treasure , so generallye  
overspread the face of this lande , as it  
doeth . But lette vs , whome it pleaseth  
GOD to teach these thinges , labour ,

The true remedy against

to make right vse of them. For our continuall instruction and comfoorte wee haue yet to obserue an other thing in the maner of the Prophets speach , which is , that whereas he might haue spoken indefinitely vnto the inhabitants of the land , which indeede comprehendeth the elders also,hee speaketh distinctly vnto the elders , and then vnto the inhabitants , as if he shoule say, hearken , both you to whom God hath giuen greatest measure of his graces , and so are aduanced vnto the place of gouernment, and also you who haue obtained lesse , and therfore lieue in meaner condition : that is, lette neither the knowledge or authoritie of the elders, keepe them from the hearing this word of God , nor meane estate or calling diuine away the interior, but let euery one of euery condition hearken : in the manner of which speache , the prophet seemeth, as it were of set purpose,

the reasons  
that the gre-  
ter sort al-  
leadge to  
keep them-  
selues from  
hearing Gods word. haue his word heard , but of whome, euen  
them

them that are ignorant and neede instruc-  
tion, but as for vs wee are learned, and  
knowe as muche of the woyde as the pree-  
cher can tell vs: or, we haue busines about  
our offices and calling; that we cannot at-  
tend to heare him, wee will doe it when o-  
ther things are dispatched: no doubt, if the  
elders were of that mind, wherof the grea-  
test parte of superiores be among vs, they  
would quickly alleage such things for the-  
selues that they might be exempted from  
hearing: for it is a common thing nowe  
avaies, that if a man haue in his owne op-  
inion, any smattering in learning, that hee  
be able in anie sort to speake of the princi-  
ples of the humane artes, hee is by and by  
puffed vp with such a pride in himselfe by  
the ouerweening of his owne gifts, that he  
disdainteth to submitte himselfe to the o-  
dinaunce of G D for any instruction,  
not onelie refusing to be instructed by  
the same, but persuadynge hymselfe (the  
spirite of pride possessing his heart) that he  
can learne as much, yea farre more by his  
owne priuate studie, in so much that hee  
accounteth hymselfe abused if hee shoulde  
be thought so meane, as that hee coulde  
learne any thing at sermons, and therefore  
doth

How the  
vngodlye  
that haue  
any lea-  
ning esteeme  
of preach-  
ing.

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## The true remedy against

wher he vsually absent himselfe: or if it happen that he come nowe and then dropping in, is it, think you, wþþ reuerent þreparation of his heart to receiue , & humble submission of his affections to be informed by the Lordes message? Nothing lesse : but that he may sit there as a iudge, to censure whatsoeuer shall be spoken , to approoue or disproue whatsoeuer his humors leadeþ him vnto , and so in dede to set him selfe against the Lordes ordinaunce, to disgrace it, neuer giuing any moxe reverence vnto the woarde of God therre deliuered, than the man that speaketh, carrieth opinion of learning in his foolish conceit : and this is (in very deed) no lesse than to iudge cuen the Lordes, as many doe vse it, and to set him to schoole : but when the wisedome of such men shall be founde moxe perfite than the Lordes , then shall they haue part in the benefite brought vnto vs by that woarde which they make so small account of: on the other side , if we be called vnto office, be it neuer so meane and easly performed, it is as common with the most to make that a sufficient excuse to keep them from the hearing of the woarde of GOD, and if they can alleage , that they haue such and such

Why so few  
magistrats  
be religi-  
ous.

such affaires of the common-wealth, to  
 bee employed about ( albeit it bee often-  
 times nothing so) they doe thinke them-  
 selues excused sufficienclye, both before  
 GOD and man, in so much, that it is a  
 rare thing of all other men, to see magis-  
 trates be ordinarie hearers of the woord:  
 but if they had either anie care to dis-  
 charge their dueties with a good consci-  
 ence, or anye religion in their heartes at  
 all (which maketh men to thinke reue-  
 rently of the woord ) they woulde saye  
 with themselues, howe can wee thinke,  
 that anye thing wee take in hande shall  
 prosper , seeing wee haue no moze care to  
 heare the voice of GOD : if good successe  
 depende vpon GOD S blessing vnto  
 that course which he hath commaunded,  
 then must wee first (<sup>a</sup>) seeke the king, Matt.6.33.  
 dome of GOD , and his righteousnes:  
 but whiless these thinges are not thought  
 vpon, and so the woord of GOD (e-  
 uen at their doores ) neglected , and noe  
 hearkened vnto , it commeth to passe , by  
 the iust judgement of GOD , vpon that  
 preposterous dealing , that little , or no  
 good at all is doone , by the authozitie and  
 gouernment of the most: but contrariwise,  
they

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The true remedie against

they being great, and despising of instruc-  
tion, become (often) the most notoious  
enimies vnto religion in the places where  
they dwell: not wþout speciall reason  
therefore, doþ the Prophet speake to the  
elders by name, least they shoulde finde  
some hole to creepe out at, and think them  
selues exempted. Againe, hee seemeth to  
take away excuse from the people, in that  
hee nameth them apart, after he had cal-  
led vpon the elders, for (if they were of the  
minde of the common sorte in our time)  
they woulde quickly haue saide for them-  
selues, wee are vnlerned, the woerde of  
God is a mystery that exceedeth our capa-  
cicie, and wee are meane men that haue i-  
nough to do in our calling. we can spare no  
time therewnto, wee are not bookish, and  
therefore hee dooth not meane vs, but our  
rulers, and them that bee learned, that are  
able to vnderstand him. The Prophet  
therfore in the maner of his speaking doþ  
prenent such obiections, and teacheth vs,  
that ouen the simplest and vnlernedest is  
to be caught out of the woerde of God, and  
not to refuse it because he lacketh lerning,  
but rather to be more desirous of it: for it  
is the onely treasurie of all true and bea-  
uently

What the  
ignorant do  
allegge to  
keepe them  
from hear-  
ing Gods  
worde.

uenly learning, and it is so tempered by  
the holie-ghost, who indued it, that (unless  
hee bee a foole that hath it in handling,) it  
speaketh to the understanding of the most  
ignorant and simplest of al other. I ame  
one of them that be the childe[n] of God, now  
are sealed by his spirite, for else, it is too  
profound, and passeth the capacite of the  
learned sh[e]riffs clerks in the worlde, whiche are  
(in Gods iudgement) cast off. which  
caused our saviour Christ (as) to saye vppon his  
father, who had kept the secrets of the gos-  
pelle from the wise and prudene, and reue-  
led them vnto babes, and therespe knyght  
thou thinke thy selfe too meane to vsit an  
heresay, never make thy selfe too strikynge  
to keepe thy selfe from the knowledge of  
the worlde of God, in (as) I haue thinke  
<sup>thou wester shew as he</sup> the Prophet ha-  
ving shewed vnto whom this his commis-  
sion is to be made knownen, he howe ente-  
red into an admiration of the matter, he  
soze he speake it, and all to the ende that  
the people might be affected with h[is] grea-  
ter expectation of some strange and unac-  
tustomed matter, for the matter bee yng  
extraordynarie, it behoueth them that  
will rightly profit by it to be moued with  
extraoy.

## The true remedy against

extraordinarie afflictions. Now albeit the  
woikes of God, even in the course of the  
Same, and moving of the planers : yea,  
in the order of nature in euery thing, bee  
in themselves straunge and woonderfull,  
yet so so much as we are daily vsed vnto  
them, and evdome hath made them fa-  
miliar unto vs: the viewe of them doe not  
make so deep a impression in our heartes,  
that they haue commeth selome, though  
right of thair owne nature nor of the like  
importance, worthy torike us with grea-  
ter consideration: therefore is it that  
the Prophete saith, that the ministrer is so  
anxius to see, that neyther they may their  
shepheard haue seyed of ylike: for he by this  
waynat of speche haue setteth before oure  
eyes first himself for an example of a faith-  
full Minister of GOD, who is to labour  
by all means, to affect the heartes of the  
people with the sense and felling of the do-  
ctrine that they teach, and not to passe le-  
sons (as the greatest number doe) with a  
sarcasmes, regarding rather howe to  
shewe themselves learned, than to bring  
the people to feeling, by their pathetickall  
and powerfull persuasions. Againe, In  
that they haue set the thing (especiallye  
the

A fauful  
Minister  
must labour  
to affect the  
hearts of his  
people with  
that which  
he teache.

til the  
 of the  
 yea,  
 bee  
 erfull,  
 vnto  
 ments la-  
 oe not  
 arres,  
 hough  
 e like  
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 t that  
 v is so  
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 of the  
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 owe to  
 o bying  
 eticall  
 ne, in  
 ciallype  
 the

the fift punishment of Famine ) and yet  
 had not laid it to heart, nor beeene affected  
 therewithall: but in a certayne sleepie se-  
 curicie had passed it ouer; not vsing it as a  
 meatis to drawe them vnto anie further  
 consideration of their sinnes, and the hor-  
 rour of them before the Maiestie of God,  
 that they might learie them, his maner  
 of speach dooth the more reprooue them,  
 and conuince them of the greater hardnes  
 of heart, and setlednesse in sinne, as if hee  
 shoulde haue said: You haue passed ouer  
 the matter sleightly, and had no more care  
 to amende than before, and yet the thing  
 that GOD hath wrought among you, is  
 straunge and woonderfull: which (doube-  
 lesse) is doone to this end, that you might  
 bee made the more willing to be reduced  
 out of your sinnes. The Prophet Amos  
 handling the like argument, speaketh in  
 the same manner, but in more expres terms,  
 saying: (a) I haue giuen you clearmesse of <sup>Amos 4.6.</sup>  
 teeth in al your cities, and scarcenesse of bread  
 in all your places, and yet haue yee not re-  
 turned vnto mee, saith the Lorde: as if hee  
 shoulde haue saide, I haue not onely  
 bestowed vpon you my woerde, wherby  
 you may learie to learie your synnes,

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## The true remedy against

but also haue pinched you with penurie, to  
byng you home the moxe effectually, and  
yet all will not serue, so that this doth first  
shew vnto vs, that they are farre gone in  
obstinacie, whom none of these things doe  
mooue: secondly, it sheweth to what ende  
the Lorde doth from tyme to tyme exercise  
vs with sundrie temporall calamities and  
troubles, whiche is, that we might be the  
more effectually drawne vnto him, whiche  
is diligently to be noted, and by the same  
our owne hearis to be examined how they  
stand affected in this behalfe, whereby we  
shall haue iust matter ministred vnto vs,  
either of comfort, or of feare: for it is evi-  
dent, that not onely the Lorde dooth nowe  
and then sende vppon whole nations some  
punishment or other, but moxe, that every  
one of vs of what estate soever, if he looke  
narrowlie into his owne estate, shall find  
the Lordes rodde vppon him, and hym-  
selfe greatly to be crossed one waie or o-  
ther. Nowe every man either vleth his  
cross, as a meanes to humble hym fur-  
ther, and make hym retorne the moxe ef-  
fectually vnto GOD, or hee passeth it o-  
uer as a matter of course, perswading  
hymselfe, that there is no further matter

in it : So then, heere is the triall of thy selfe, GOD punisheth, that we might amende, and wee doe not, then surelye, wee are such as profite not in his schoole: on the other side, GOD layeth his crosse vpon mee, I feele it, I acknowledge it his rodde for mine offences, and I am brought to a moxe carefullnesse, and heede-taking vnto my wayes, then may I con- ceue comfort vnto mine own hart, in that I profit by the Lords correction.

## The second sermon.

Vers. 3. Tell you your children of it, and let your children shewe it to their children, & their children to another generation.

**T**ell vnto your children) Vauing shewed how strange a thing ic is that hee is to speake, least they should think, that it were but for the time present, or for themselues alone, he sheweth in these words, that they must so learne and marke it, that they may from time to time recount it, and teach it their chylzen, with charge to haue it propagated vnto the generations that shoulde come after: whereby wee learne first, that

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We may not confider of Gods worde or workes for the time onelic.

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## The true remedie against

wee are not to heare or make vse of the  
wordes of God for the time present, or con-  
sider of his workes in mercie or iudgement  
while they are fresh and newe, and no lon-  
ger, but to vse his word as we do the foode  
of our bodies , that is, to eate it, that we  
may digest it , be nourished by it, and made  
more able in the strenght of it to walke in  
the course of this life.

We must  
learne gods  
woorde for  
our selues,  
& our chil-  
dren also

Againe , wee see , that it is enioyned  
them , not onely , to knowe and consider  
those thynges themselves , but also to  
make them knowne , and teach the right  
vse of them to their chiloren , which be-  
ing spoken to them in one particular , is  
also enioyned vnto vs in regard of þ whole  
woerde of God in generall, that is, that we  
haue a care to instruct and bring vp our  
chiloren in the knowledge and feare of  
God , that the honour of God may bee re-  
tained among men, and to their posteritie,  
as also, that wee may leauue behinde vs a  
godlie seede : the whiche, albeit it was en-  
ioyned vnto them vnder the (a) lawe , and  
b<sup>v</sup> Ephel.6.4. confirmed vnto vs in the time of the (b) gos-  
pell, that it might appeare to be a duty for  
ever required of the people of God, yet we  
see how litle it is (almost every where) re-  
garded :

<sup>a</sup> Deut.5.7.

<sup>b</sup> Ephel.6.4.

garbed: in so much, that for lacke of godly education (the parents leuiting them roun at random) the youth of this land doth seuer already to haue received vnto themselves the profession of Atheisme and al impietie; which (if parentes thought it their duetie to instruct them otherwise) shoule among vs be redressed. But lette all that feare GOD, and make a conscience to obey his will, looke vnto their dueties in this halfe, and take heede, that they passe not ouer with carelesnesse, the education of their children, as is the manner of the wicked among whom they doe dwelle. Besides this, we see that the Prophet willereth this to be made knowne to the generations following, and so from one to an other, and yet it is a particular action, the force whereof they onely felt, which teacheth Gods works vnto vs, that the woxkes of God that hee bringeth to passe in extraordinarie maner vpon the face of the earth, are (in regard of the vse and end of them) to be considered and regarded in all generations. For if they bee the woxkes of hys wrath in the punishmentes of hys foes, or sharpe and bitter afflictions vpon hys people falling from obedience to hys truth.

once shewed  
perpetuall  
rest.

The true remedy against

ox yet of his mercie shewed vnto penitent sinners , ox reuenge for the iniuries doone vnto his saints (the Lorde being alwyses the same ) they are to be looked for vpon the like occasions , and especiallye those that it hath pleased the holie-ghost to register in the holie Scriptures , which are therefore set downe , that we might learne by them the punishments that wee sin not as they did that felte them , least wee feele them also , and the mercies that wee may take the same course which they did (that in the loue of God) wee may finde the like fauour , and so make the worde of GOD both in the preceptes , and also examples therof a continuall direction for the course of our whole life .

**6** *That which is left of the palmer-worme, &c.)*  
This is the thing that hee hath made so much preparation for , the summe whereof is thus much , that the hand of God was so vpon them with punishment by famine and deirth , that not their superfluitie , or a part of their necessarye food e was kepte from them , but the LORD hadde sent his seuerall punishments vpon them , one after an other , that among them they had devoured all , and left nothing . Now

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if wee looke into this that the Prophet speaketh according to the action don, there was none of the people that needed to be so prepared , that they might understand it, for it was apparant euен before their eies, so that the prophet seemeth after so great speeches afore hande, at the end to say (in effect) nothing, for if a man should come among vs, and call men in the market-place to drawe neare , and calling for attention, to a solemn proclamation , shoulde in the end tell the people that coyne is deare, and so depart, a number would condemne him of follie, and yet hee should say as much (in effect) as the wordes of this prophet do expresse : but wee must understand that it is not simplie the thing, that the prophet nameth them to consider of, and no more, but it is their fencelessenesse, and securitie, in that they beeing thus smitten of the Lord, were not yet moued with repentance, nor cared any whit to seek reconciliation with his maiestie : so that , the meaning of the holie ghoost beeing evident , it remaineth that wee obserue those thinges out of the words that are to be noted for our instruc-  
tio, first, these so divers and present punishmentes one after another, to execute that

The true remedy against

part of the Lordes determination, which þ former had left vndone, doth comend to vs þ power that God is of to punish þ sinners & transgessors of his law, to þ end that we may learne to take heed, & beware that we cast not behind our backs (as many me do) þ consideration of Gods high hand against iniquity, but rather (considering his power to plague his foes) to haue all watchfulness ouer our own affections, & regard to his commandements to do þe, least we procure against our selues þ force of that his power, which (taking hold on vs) must needs throw vs into a most foeloze & wretched cōditio. Besides this, we may behold þ readines of the lordes wil to put this his power in executiō, which also is to be obserued: for euer one of vs, is easly drawn to acknowledge gods power & abilitie, to do what he will, but we think so little of his iustice, and presume so much vpon his mercy, that we perswade our selues he wil not execute his vengeance vpon vs, albeit, we haue done & doe daily prouoke him thereto by our manifold rebellioſ against him, but if we could beleue that this people had as great cause in deed to stand vpon his mercy (for that they had as much experience as any since ever had, or could haue) as we can any way pre-

God is both  
able, and ve-  
ry willing to  
punish the  
transgres-  
sors of his  
Lawe.

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tend for our selues, & yet whē they walked  
 a course, not agreeable to the calling wher-  
 ypero he had called the, were severely puni-  
 shed, it would make vs moze carefull to do  
 wel, y we feel not y smart of his powerfull  
 vengeance, & not go on in the course of our  
 own ways, persuading our selues y no euil  
 shal happen to vs, because the lord is graci-  
 ous & merciful. Againe, we are to consider  
 of the instruments that God vseth to shew  
 forth his displeasure vpon the in this place,  
 & they bee, not the great & puissant princes  
 that then liued, (thogh they be also at gods  
 comandement) nor the power of darknes y  
 ruleth in the air, nor the angels that attend  
 continually vpon him to do his will, for all  
 those we acouit to be great & mighty in our  
 own eyes, but it is the seely & poore vermin,  
 y be of al other gods creatures in their own  
 nature the weakest, & in our ries most con-  
 temptible, which notwithstanding when  
 they bee set on wozke are armed with such  
 force & might, as y holy ghost termeth the &  
 such like, y lords mighty host, wherby god  
 hath many times overthown great & migh-  
 ty monarks, as Pharao, Herod, & others, to  
 teach vs on y one side, how al the creatures  
 of God, that haue their beeing in and vpon  
 earth

The least of  
 gods crea-  
 tures, can  
 confound  
 the greatest  
 men when  
 God will.

The true remedy against

earth round about vs, are Gods prepared  
souldiours to wozke our bitter ruine, when  
wee transgresse hys holpe commaundementes,  
and on the other side, what little  
cause man hath (if hee weigh his estate a-  
right) to bee proud in his owne conceit, or  
perswade him selfe of anie valour whereof  
he may boast to be in him selfe, (especiallie  
when hee walketh in the waies of wicked-  
nes) seing hee is invironed with so manie  
and diuers of Gods creatures, the least, and  
meanest whereof, is of power sufficient, (if  
God speake but the woordes) to deface all  
that whereof he boasteth, and to disappoint  
him of that felicitie, that he vainly perswa-  
deth him selfe long to enioye: we may fur-  
ther obserue out of these wordes, that God  
punished not this people with one affliccio,  
and so leauē them untouched any moze, but  
sendeth vpon the one of these creatures af-  
ter another, because that the first had not  
effected that in their hearts for which the  
Lord sent it: for GOD scourged them to  
the end that they might be reclaimed from  
their wicked waies, vnto true repentance,  
and amendment of life. Now when he see-  
eth that, the destruction which the Palmer-  
worme made in their fruities, did not draw  
them

them thereunto ; he sendeth the grassehop-  
per to spoile that which the other had left,  
and so after a third, and a fourth kinde of  
consuming vermin. Wherby we may learn  
this lesson for our instruction , that when-  
soever God sendeth vpon a people, anie pu-  
nishment to call them to repentaunce, and  
it woxke not the same effect, God wil still  
send punishment vpon punishment, and al-  
waies the latter to be sharper then the for-  
mer, vntill that people bee either brought  
to renounce that course which God punish-  
eth them for, and to walke in his wayes, or  
else vntill it appeare, (as it did in Phara-  
oh, & his people, by their severall plagues,  
whereby they profited nothing) that it is a  
stiffe-necked generation, apparantlie refu-  
sing his grace, & so to be cast off in his eter-  
nall displeasure. Which doctrine (if we can  
rightlie applie it vnto our selues) is verie  
necessarie for our present instruction , to  
make vs see in what case wee be at this mo-  
ment. We all know, that God hath begun  
to deal with vs in this point, as he did with  
the Israelites in this place : that is, to a-  
bridge vs of that plentie of breade, that  
heretofore (by his great mercie) wee haue  
long enioyed ; & yet by the shew that appea-  
reth

Matke well  
this appli-  
cation.

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## The tru remeedy against

xeth vpon the earth, in the forwardnes of  
 the corne, hee seemeth to haue made, or (at  
 y least) to promise, an end of y former scar-  
 litie, wherby we also promise to our selues  
 abundance, and in the meane while, neuer  
 alter our waies from anye former course,  
 wherein they haue bene framed, nor amend  
 any thing that is amisse, either in the whol  
 church and common wealth, or anye parti-  
 cular member of the same: wherein it may  
 be, that we shall not be disappointed of our  
 hope, (for God may doe what pleaseth hym  
 self) but this I dare saye, (as sure as the  
 Lorde liueth, and his wo<sup>r</sup>d is true, it shall  
 come to passe) that for somuch as this small  
 sign of gods anger, hath wrought no amend-  
 ment in vs, (which is the end why God af-  
 flicts his people) either he seeth, that we are  
 a nation who haue so long dallied with his  
 wo<sup>r</sup>d that he meaneth to remoue it to a na-  
 tion that wil bring forth more fruit, and so  
 (leauing of to smite vs anye more) will let  
 vs run on to our own destruction: or (if we  
 be that people with whome he meaneth to  
 continue his wo<sup>r</sup>d, & whome he will sound-  
 lie convert vnto him selfe, hee will not let  
 vs alone with this light easle blow that he  
 layde vpon vs, but hee will either in the  
 same

same kinde, by rendowynge all the fruits of  
the earth from vs) touche vs nioye nearely,  
then yet hee hath , or by some other more  
sharpe and bitter purgation, cleanse away  
the drosse that cleaueth so fast vnto vs, thac  
hee maie make vs pure gold, sic to be made  
vessells of his honour, and therfore , let vs  
not thus sooth vp our selues in perswasion  
of peace and plentie, for if they be restored  
vnto vs without our sound conversion vnto  
God , and that in a more effectuall maner,  
then yet Englad hath seene, our state shal  
be of all mens most miserable.

*Awake ye drunkeards*) The prophet in these  
wordes, laboureth to draw the people vnto the  
due consideration of their estate, & to make  
y right use of that punishment which was  
vpon them, wherin albeit he speakest vnto  
y drunkeards perticularly, yet we must not  
thinke that hee meaneth them alone , for  
the want , laying holde generally vpon all  
the end thereof,must also be urged vnto al,  
but hee nameth one kinde of people , in  
steade of al, and them aboue anie other, both  
for that the abuse of their former plentie  
was most apparant (even in the sight of  
the blyndest ) in them , for who is so  
senselesse , that will not confesse, that the  
drunkard

is  
reduic  
Relax  
to the  
overdrin  
- 3 - 2 - 2 -

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## The true remedie against

drunkard mispendeth the creatures of god,  
as also, because of all the sortes of people,  
that were most settled in their sinnes, and  
brought unto the greatest depth of security,  
the drunke is the greatest, so farre as it is  
the nature of the exesse of drunke, whi-  
le he is in mans head, by his fuming pow-  
er and efficacie, to make that man reason-  
lesse like a brute beast, and lenselesse, as a  
blocke, vnto the common and natural  
duties of a man: so it is the naturall effect  
of drunkennes, to depryue him (even when  
he is sober) of all understanding, and capa-  
cicie of instruction, in so much, that of all  
wanderers from the Lord, they go the fur-  
thest, and of all unpenitent sinners, they are  
in the most desperate condition, as the hard-  
iest conuerted: to the ende therefore that  
the Lord might by his Prophet declare,  
that he loathed so such a generall amende-  
ment of the land, as might reforme euery  
estate, he speakeith by name vnto the drun-  
kardes, which of al other were the furthest  
off from any such repentance. He maketh  
also choice of this kind of sin, rather than  
any other, to shew that he might shew vnto  
the people what estate they were gene-  
rally in, even so soled in sinnes, and know-  
ned

Drunkards  
are hardest  
(of all o-  
ther) drawn  
to repen-  
tance.

ned in the depth thereof, and contented to abide therin as the drunke is in his drunkennes, that they might bee brought the more thowtly to see their owne wretched condition, the more unaignedlie conceiue decrestation of the same, and the more en- deuour their spedie amendment, whiche doth also teach vs, how necessarie a matter it is for vs to haue our sinfull condition layd open vnto vs by the ministerie of Gods ho- lie woord, not onelie in a generall man- ner to bee coulde that we bee sinners, for that passeth awaie as water from the top of a stome, and pearcteth not our heartes, but even in perricular, how severallie and divers iwares wee are faulcie, how ouglie and lothsome our estate is before the ma- jesticie of God, and in what fearefull plighe wee bee, when our hearts are not wrought vnto unaigned remoue for the same. A- gaine, in that the Lord by his generall pu- nishment, doth labour to drave the verie drunkard vnto sense and feeling, we learn that when God beginneth to inflict his pu- nishments vpon a people, hee will make them of such force, that they shalbe felse of most sense- the most senselesse, euen of them that haue laboured most to put out of their heartes,

Gods iudge-  
ments shall  
move the  
most sense-  
less.

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## The true remedie against

the remembrance of all punishment soz God  
which is worthy to be noted, soz if we look  
into the affections of men, we shal plainly  
see, þ he who putteth furthest frō himselfe  
the euill day, & least belieueth anye part of  
the word of God, persuadeth himselfe to be  
in best case : soz þ he taketh his pleasure in  
þ things of this life according to his harts  
desire: but if he knew in what stāte he stan-  
deth, & how sōdēly god wil teach him by his  
own foolish exerience, þ vanity of his own  
perswasion, it would make him looke bet-  
ter about him, & examine his owne waies,  
not by the crooked measure of his own de-  
ceitful hart, but by the vndeceiveable line  
of gods holy word, and esteeme of them ac-  
cording as (in deede) they are, and not as  
they haue seemed vnto his owne reason to  
be. If we looke further into these wordes  
in searchinge of the causes why , this one  
kinde of sinne is named rather then any o-  
ther, we shal see, þ by this example , whose  
offences were palpable, þ holy ghost would  
shew them, the p̄ncipal cause of this scar-  
city that nowe they suffered, to be their la-  
uishing, and excessive mispending of Gods  
blessings wherwith he had enriched them.  
and therefore doe the(+) prophēts often (no  
doubt

<sup>a</sup> Eſay. 5.11.  
& 56.12.

doubt, not meaning them only, but al other mispenders of gods blessings / inuey sharpe lie & cheaten most greeuous punishments against vrankards, to the end that all those that had in anie other kinde, mis-bestowed the things of this life, might be brought to amendment of their waies: which is worthy h consideration for vs to be admonished by, to see (as it were afoore-hand) what GOD chreatneth & may by the same iustice bring vpon vs: for if the abusing of the fat of the land of Canaan, by y Israelites, gods own people, provoked the lord in his iustice, not onely to remoue from them the superfluity & superabundance, that they wallowed in, but euen those necessaries, which nature for the sustentation therof did need: O Lord, what may we looke for, fro the seat of gods iustice to befall vs, if he should deal with vs as he did with thē: surely nothing but vtter ruine & desolation from being a people any mozein h sight of h sun: for if we shal match our state with theirs in particular, & lay o· We exceed pen (euen) the worst that is in all the word of GOD to bee found of them, and then looke into our selues with that blinde sight that our weknes can offend vs, we shal find then the that in nothing we are behind them, but in Lewes did

The mispen ding of gods blessings  
the cause of  
scarcity.

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The true remedie against

manie, doo wee satte goe beyond them, soz,  
is not drunkenesse which wee haue heard  
to be so apparant a misusing of Gods bles-  
sings, so it is, yea, a much exceeding with  
vs, then euer can bee prooued to bee in Is-  
rael? With vs it is not onelie a common  
thing to sinne, (as it were soz the prize) who  
can bee strongest to deuour strong drinke,  
and excede his companion in heaping vp  
the measure of his beastlines aboue hys  
fellowes : but also (which former times,  
were never acquainted with) to bestow not  
small cost vpon others, to the end to make  
them also of our owne wretched condition,  
to the end that wee may spoyle and laugh at  
them, and bee not the blessings of God a-  
nother way, (I meane in eating and drin-  
king) as farre misbellowed : what super-  
fluitie in banqueting : what excelle in or-  
dinarie diet : what varietie of dishes more  
then neede be euery-where vled : whereby  
it commeth to passe, that of all people, wee  
Englishmen are termed (and that worthily)  
the greatest eaters that are, and as soz  
aparell, another of the blessings of God, or  
deined (onelie) soz to couer our shame, in a  
civil decencie, is not our exceeding vanity,  
most monstrously to be seen therin: not on-  
lie

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lie, in the excesse and costliness thereof, but  
in the severall formes and fashions also,  
wherein, wee are so apish in imitating all  
nations, that wee shewe our selues the  
most inconstant people of all other: yea and  
for the feeding of our monstrous humour of  
vanitie, even in the hyghest degree, howe  
manie thousands of quarters of the purest  
wheat, which God ordeined for the food of  
man, are pearlie couertred into that most  
venelish deuice of Startch, it cannot bee  
ynknowen unto manye, for so much as it  
was euidentlie layd open (not long agoe)  
in the Parliament, and yet (alasse) no re-  
medie prouided to redresse it. A sinne so  
abominable, that (if there were no other)  
it dooth cri so loudly in the Lordes eares  
for vengeance, as his iustice must needes  
proceede against vs for it; without speedie  
repentance: so that (all these laid together)  
the Lordes riches wherewith he hath ini-  
nitly beautified this land, being cuery-way  
so heinsoulie abused; there remaineth no-  
thing forvs to looke for, (except GOD  
worke in our hearts speedie repentance) but  
finall hauck, & bitter desolation. The pro-  
phet in this place perswadeth þ drunkards  
to weep, which is a behauior, that of all o-  
ther

## The true remedy against

God disfa-  
pointeth  
the sinner of  
his purpose.

ther people, they are furthest from, & which they labour (as it were of purpose) to put from themselues, & rather to inforce their senses unto an extraordinary riot & mirth, which they propound unto themselues as their finall felicitie: & yet the prophet persuadeth them unto weeping, which is the thing that they least of all dreamed ever to be brought unto: but such is the manner of the Lords dealing with them that seeke to build themselues in sin, & to bee persuaded of an assuraunce, thereby cuen bterlye to dissapoint them of their purpose, to the end that we may learene to behold the exceeding vanity that man is blinded with, when hee promiseth unto him selfe any good conditiōn, with the disobedience unto gods commandementes, or leaving of any part of hys duty vndone: which is a thing worthy to be learned of vs, & so much the rather, so that so few do obserue the iſhure of it, & therfore beleue it not, so do we not see that (almost) every man in every calling, doth of purpose keep back, & (as it were) abridge the Lorde of that obedience y his calling oweþ unto him: & al wypon these grounds: if I do these, & these things, I shall expose my selfe unto many dangers, & inconueniences, and if I  
leane

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leauue them vndon, & in steed therof, do such  
 & such a thing, (which indeed be vngodly &  
 sinfull) I shall find great ease & benefit in  
 ic: if we could be persuaded (which is most  
 true) that the onely true safety is to keepe  
 obedience unto the woord of God in every  
 point: and (on the other side) saue the lea-  
 ving of any part of our duties vndone, or  
 committing of any sin, to carrie never such  
 a shew, and make vs never so farr promises  
 we shalbe dissapointed therby and fall vnto  
 that which wee least feared, it would make  
 vs not to trust (as the molte men doe)  
 vnto such weake and broken reedes, but  
 onelie vnto the L O R D E, in his bles-  
 sing vppon the obedience of his owne com-  
 maundement, labouring aboue all things  
 to put the same in practize, and to con-  
 mitte the successe of it vnto hym, who  
 (onelye is wise, and knoweth howe to  
 bring euerye thyng to a prosperous end.  
 The Prophet dooth yet further proceed,  
 in laying open thys matter, and vrging God(osten)  
 them to bee affected wych it, shewing punishment  
 that the drunkardes, whiche heretofore haue  
 wallowed in all aboundinge of wyne, the abuse of  
 euen vnto excesse, shall haue theyr con- greatest a-  
 viction so farrre chaunged, that it shall bo undance  
 with gre- want,

The true remedy against

bitterly be cut from their mouthes, that is,  
they shal not haue any tast of it at al: a mer-  
uclous chaunge, (if it bee well considered)  
that they shall come from so great plentye  
vnto such exceeding penury: but we may see  
therin the iust iudgement of God, þ sendeth  
vpon man the gretest want of those things  
wherein hee hath most abused himselfe, the  
which is notable set down by our Sauour  
Luke.15.16. Christ, in the example of the prodical son, of  
whom it is said, þ after he had lauished out  
his patrimony vpon whores & riotous company,  
he came vnto such exceeding misery, that  
he would gladlie haue fed vpon the hulkes  
that the swine ate, but none gaue them vnto  
him, to the end (if we will profit by it)  
that wee may learne to imploye all Gods  
blessinges aright, but especiallie those  
whereof wee haue moste aboundaunce,  
least the Lorde conceiuing displeasure a-  
gainst vs, doe so remoove them from vs, as  
we be brought into greater misery, wade  
then they þ neuer enjoyed any of them. The  
maner how this great want shall come vp-  
on them, is also to bee obserued, where-  
as it is sayde, that it shal be pulled or (as  
the originall woord signifieth) be cut from  
their mouthes, whereby hee meaneth, that  
it

it shall be taken away wþout anye remenant left, to come unto them, to the ende, that they might further consider of the exceeding neede that they shoulde be driven into, and so bee perswaded, that the wrath of the Lord was more fierce against them; which coulde not bee appeased wþout a speciall repentance on their behalfe; and that in more measure than was required of others, who had in lesse measure provoiked his displeasure. For albeit the Lord is no way appeased with any, vñlesse hee doe vñsineidly repent him of his wicked wais: yet he looketh soþ a more deepe lamentation and sorrow to be in those who haue most greeuously offended his maiestie. Besides this, the maner of the speach doth shew vnto vs the maruellous securiteþ that they were ouerwhelmed in, and the greatnesse of their incredulitie, that being so sinfull, as their owne consciences could not choose but nowe and then accuse them, and haþing among others, this prophet, so plainly to deale with them, do yet cleave so fast vnto their sinnes, as nothing can remoue them from delighting therein, vntill the meanes whereby they are fostered, be vñsineidly taken awaie, in whome wee see a

The greatest sinner  
most repented  
most deeply.

The impenitent never  
leaveth their  
sinne vntill  
Gods vengeance  
inforce them.

The true remedie against

right patterne of the obstinate and impudent sinner, who will never bee brought to mislike his offences, nor to bee perswaded that hee is (by reason of them) in dangerous plignt, vntill such time as GOD doe lette to his hand, and by some vnuoanted wroke of his iustice doe punishe them, or vntill they fall into that punishment which before hath bene threatned against them: the examples that the wrode of GOD dooth affoyde unto vs (besides the too plentifull experiance that wee haue of it) doe shewe this to be true: the destrucciō that was denounced against

\* Gen. 6.3. the olde woylde by the space of (a) 120 yeeres, coulde never make them beleue,

that GOD would punish them indeeferitly: it had beene a harde matter to make the

\* Gen. 19.14. (b) Sodomites beleue that they shoulde

be consumed with fire and brimstone vntil they felte it by their wofull experiance: little thought Pharaoh that euer the Israelites shoulde depart out of Egypt, and hee with his people be drownēd for pursuing

\* Ezr.14.27. them, vntill the sea (c) ouerwhelmed him

and all his hoste: and would not the Jewes haue laughed him to scorne (thinke you) that shoulde haue auouchēd that vnto them

which

which our saiuour tolde his disciples, that  
 cuen the day shoulde come when (d) one <sup>\*Luk.19.44.</sup>  
 ston of their goodly temple shoulde not be  
 left vpon an other. The Scripture is ful  
 of such examples, and the world more ful:  
 it is the nature of sinne to chatne mens af-  
 fections so neare vnto it, as all the threat-  
 nings, persuasions, exhortations, or anie  
 other the most forcible kinde of speach  
 that can be vsed, are not able to prouale  
 wch him, to make him beleue it shalbe  
 so, vncill it come to passe; and that he  
 see it is so indeede: anytherfore it is no  
 maruell(there being no discipline to dñe  
 men vnto outward godlinesse vnlesse it  
 please them) if so manie in euery place,  
 (peas where the woord is most sincerelie  
 preached,) doe runne the race of wicked-  
 ness (it being a matter so hard to leare;) and  
 so few that doe vnfaidely feare God,  
 and shewe foorth the frutes of it in their  
 conuersation.

*Te, qnatian commeth*) Albeit the woord  
 that is here translated, *Te,* doth naturally  
 signifie, *For, or Because,* and the word, *Com-  
 meth,* in the Hebrewe bee the time past:  
 whereby these wordes may seeme to be ei-  
 ther a reason of the former threatenings;

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The true remedy against

or else a speach of an other punishment, which the Jewes did already feele more greeuous than the Famine : for that it is not greatly materiall , it being spoken to declare their mysterie , and bring them to repentaunce : whether it bee spokene of the plague past, or to come, I will not muche stand vpon the one more than the other, albeit I see nothing against it, why we may not rather understand it of that which is to come, than of any thing that they felt already , both for that it is cleare, that hee speaketh of a diuine plague from the souer, as also , that some things be spoken in the discourse following, which can hardly be saide of she time past : neither dooth that any way prejudice this sence ; that the wordes in the Hebrew doe all run, in the time past, as speaking of a thing alreadie done : for they that are but a little acquainted with the phasē of the Prophets, do know, that it is their usuall manner, to speake of the thinges to come , as though they were already come to passe, to the enoe; that the certaintie of their prophecies may more evidently apperte. The summe of the wordes , is a description of the force and furies of their omittis, id

the

the end, that they might be driven to seeke vnto GOD for aide and strength to resist them. The lessons that we haue to learne out of the same be diuers: first, in that the Lorde, for the reclaiming of man vnto him selfe, doth (besides his worde which is the ordinarie meanes) vse many and diuerse afflictions, oftentimes of contrarie kinnde one to an other, to the end, that if hee will not bee moued wyth the one, yet he may be drawen on by the other, so did he deale wyth the Egyptians his enimies, first, sending one plague, then an other, after that a third, and so to the number of tenne, and all to the ende that hee might drawe them to yeelde obedience to his commandement of letting his people go: so deale he also with the Israelites his chosen people, often, sometimes afflicting them wyth ciuill warres at <sup>(a)</sup> home, sometimes with invasion of enimies from <sup>(b)</sup> farre, and sometimes with great <sup>(c)</sup> dearths and scarcitie of victailes, sometimes wyth greevous diseases, as the <sup>(d)</sup> plague and pestilence: and all to this ende, that they might be drawne out of those corruptions and enomities wherin they delighted, vnto the true and sincere seruice of the ever-living God vseth many and diuers meanes to draw man vnto himself.

<sup>a</sup>Judg. 12.1.<sup>b</sup>Ezly 36.1.<sup>c</sup>2.Kin.6.25.<sup>d</sup>2.Sa.24.15.

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living God , whose people they alwayes  
professed themselves to be , so dooth hee  
deale with vs ( as wee maye see by our  
owne experiance ) sometimes he afflictereth  
vs wþch lickenesse , and if that doe vs no  
good , hee sendeth outward trouble by un-  
quiet neigboures , if that preuaile not ,  
hee bringeth vs into pouertie , after that  
into troubles , in respect of our wifes ,  
children , families , or kinselolknes : all  
which hee dooth to dñe vs from deligh-  
ting in any thing of this life , that might  
drawe vs vnto sinne , and to put our whole  
affiaunce in him alone : the which , as it  
dooth on the one side commende vnto vs  
the great desire that the Lord sheweth  
himselfe to haue of our good , in that hee  
taketh so many conclusions to profit vs , so  
on the other side it sheweth vnto vs , howe  
al couloþ of excuse is taken from man , that  
when he doth any way amisse , and is puni-  
shed for it , he shal be able to lay the blame  
in nothing in the worlde but himselfe one-  
lie , peare , hee shall by his owne knowledge  
aggrauate vnto himselfe his owne damna-  
tion : for hee shall truely saye of hymselfe :  
Hath not G D from time to time tolde  
mee of my faultes , by the ministerie of

This doc-  
trine com-  
mend vnto  
vs :

1. Gods  
care of our  
good .

2. How ex-  
cuse is také  
from vs , and  
that by the  
testimonic  
of our owne  
conscience .

his

hys seruanutes , and called mee to repen-  
taunce : And when that would not serue,  
hath hee not putte to his owne hand tou-  
ching mee wyth diuersie afflictions , to  
byng mee vnto hymselfe , and haue not  
I despised all chese meanes , and prefer-  
red my delight and pleasure in sinne a-  
bove whatsoeuer was promised in his ho-  
lie wooorde ? What can I say for my selfe  
but euuen this : That all the punishments  
that can be inflicted vpon mee , eyther  
in this life , or in that which is to come ,  
are no more than my misdeemeanour and  
obstinate refusall of grace and goodnesse  
haue iustly deserued .

It dooth also declare vnto vs the mi-  
serable corruption that Manne is na-  
turallye desyled wytball : and the greate  
backewardnesse that is in him towarde  
anie good thing , that being by so many ,  
and so excellent meanes invited vnto his  
owne wealth , dooth yet notwithstanding ,  
all renounce and refuse it , to the ende ,  
that wee maye learne howe harde a mat-  
ter it is for a manne to beeome truelie  
religious , and howe easie a thing it is for  
a man to deceiue hymselfe , in a perswassion  
of that whiche (in deede) hee is farre from .

3. Our pa-  
pable cor-  
ruption .

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The true remedy against

For doe wee not see , that he whose estate  
(of all other) is most wretched , doth yet  
notwstanding flatter hym selfe , deem-  
ing his condicton to be as good as the best ,  
and so either thinketh that hee is so religi-  
ous as hee needeth to bee , or else , that it  
is a thing easly attained vnto . where vpon

\* Job. 21. 14. it commeth to passe that he saith (a) vnto  
knowlge, depart from me , and vnto re-  
formation , I will not be acquainted with  
thee . But if his eies were opened by the  
spirit of God , that hee might see what a  
straight gate hee must ente in at , before  
he can come to the treasure of an vpright  
conscience , and how many lets and hind-  
rances rest in himselfe to keepe him from  
it , how many colourable deceits his own  
heart hatcheth to keepe him in sinne , then  
shoulde hee bee brought willingly to con-  
fesse howe deeply hee had dwynke before,  
of the cup of corrupt iudgement , and how  
farre hee was from anie goodnessse , when  
hee thought hym selfe to bee in excellent  
estate.

Diuers ob-  
jections of  
the Israe-  
lites answ-  
ered.

The prophet describing the qualitie of  
their enimies , dooth speake in such man-  
ner , as euerye worde that he uttereth doth  
preuent an obiection that they might al-  
ledge ,

ledge; and for their safetie and securitie  
in that land against all aduersaries. For  
first, whereas they might saye for them-  
selues, we are such a people as there is not  
the like, being al of the stocke of one man,  
and brought from else-where to inhabite  
this land, in spite of all that coulde bee a-  
gainst it, and therefore being placed heere  
by the hand of god, what people is there in  
the world that can annoy vs, to which the  
prophet answereth, by saying: *a nation com-  
merch*, as if he shold say you can alleage vs  
thing for your selues in regarde of any pri-  
uileges or immunitiess that you introy, but  
God is able to intitle an other people into  
the likeyea, and wil now do it, for the sins  
of the Cananites having driven them out  
before your face, what cause can there bee  
why your sins also shold not expell you be-  
fore your enimies, vntesse you thinke that  
God is not as much displeased with sin in  
one people, as he is in another. Nowe this  
being diligently marked, is very profitable  
for our present instruction: for when we  
heare of invasions to come vpon this land,  
and of forren foes to hende their power a-  
gainst vs, we do by & by flee vnto that bro-  
ken reed of our own settled estate, & allege

The first  
objection.  
God placed  
vs heere,

The true remedy against

carnall reasons for our selues whereby we  
persuade our own harts of continuance in  
the same condition, as before, and so make  
no reckoning (at least to work any amend-  
ment in vs before god) but say peace, peace,  
and promise to our selues invincible secu-  
ritie: but let it be said vnto vs, as it might  
justly be said to the Israelites . Was not  
the people that inhabited this land, of as  
great valor as we are: Nay, were they not  
Anachims, that is, great & mighty giants  
vpon the face of the earth: what was it the  
that ouerthrew them, & placed vs in their  
roomes, our owne strength or multitude?  
Alas, no, for they were mo in number, and  
stronger in strength than they that over-  
came them, but it was their exceeding sin,  
the measure whereof was come to the ful,  
and the hainousnesse whereof ascended in-  
to the eares of the Lord of Hostes , and  
cried for vengeance: but this (you maye  
saye) was long ago, and it may be it was  
not true . Admit it were so, let mee then  
propound it in an example, so late & newe  
as many of vs are eie and eare-witnesses  
of: the kingdome of the Pope , that euen  
(as it were) yesterday , was so seated and  
settled in this land , that it helpe all men  
willing.

willingly captiue therunto. What other  
threw we that? Wee cannot say, that it was  
our number, for the most of vs were then  
in the loynes of them that mourned for the  
overthrow of their hono<sup>r</sup>, neither can we  
say, that it was our strength, wisedome, or  
policie, for in all these they didre farre ex-  
ceede vs: but it was euē the hainous and  
horrible synnes that were committed  
(without controllment) amongst them,  
euē in the sight of the Sunne: if then it  
bee sounde (which a blinde man maye  
easilie finde out) that sinne is growne  
vnto as greate a head amongst vs as it  
was amongst them, and as little punis-  
hed as then it was: what can wee looke  
for, but euē the iudgement that fell vp-  
on them, valesse wee thinke the Lorde  
to bee partiall on our sides moze than on  
theirs.

But you will say, the case is not alike,  
for they were idolaters, & throwne out for  
their idolatrie, that wee might bee plan-  
ned that professe and maintaine true testi-  
monie: it is true, but might not the Israe-  
lities alleadge this much rather for them-  
selues: and yet when they sinned, it punis-  
hed them nothing; let vs not therefore con-

## The true remedy against

uer our shame with any of these fig leaues,  
<sup>\*Rom.11.21</sup> but rather say with the apostle (4) if God  
The second spared not the natural branches, take heed  
objection. least hee also spare not thee. They might  
We are the further say for themselves, the Lords in-  
Lords inhe- heritance is heere, and though hee shoulde  
ritance. be willing to let vs be ouer-runne, yet hee  
will respect vs, so somuch as wee are the  
people with whom he hath chosen to dwell  
for euer. That this pretence might also  
be remooued, the Lord saith by his Pro-  
phet, *A nation commeth vpon my land,*  
as if he shoulde say, albeit I haue sepa-  
rated it vnto my selfe, and chosen my selfe a  
seate to dwelle there, yet shall not that pri-  
uilege be any let: but I will neuerthelesse  
send vpon them the rodde of my wrath to  
execute my iustice and vengeance vpon  
their sinnes: this being then the meaning  
of the holie-ghost in this point, it remain-  
eth that we obserue out of the same, these  
two profitable doctrines for our instructi-  
on: the first is this, in that the Lord cal-  
leth his land, we do learne, that what-  
soeuer preeminentes they had, wherewith  
they coulde preferre themselves vnto o-  
ther people, it came from the Lordes bles-  
sing alone, for they themselves were as  
miserable

miserable when God tooke them to him selfe as any people coulde be ( which if it be well weyed) will teache vs when wee thinke of our prerogatiues that wee excell others in , not to insulte presumptuous ly ouer them , and to ware insolent , for getting who separated vs , but to giue all glorie vnto God alone , from whome (indeed) every good thing that wee haue did come , & not from any thing in our selues; secondly, in that he sendeth this nation to the ouerthowe of his owne people , wee learne , that the priuiledge of grace and mercie , in the fauour of GOD , or anye prerogatiue of this life doorth not giue vs licence to sinne , or be moxe carelesse of the true worship and seruice of God , but ( notwithstanding all that wee can saye for our selues) when we transgresse the commandments of God , we shall receive the punishment due vnto the same , which thing is worthie to be noted , for we see that verily many take occasion to liue looselie in the course of their life , vnder pretence of this , that they are received vnto grace; Christ died for sinners : and many will doe that which is unlawfull , because they be wealthy , and can buy it out , or great in

Exech.16.  
If we excell  
others, it  
commeth  
from the  
Lord alone.

The priu-  
ledges of  
grace giue  
vs not leaue  
to sin, then  
much lesse  
any other.

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calling, and can bolster it, or haue manie  
freendes, and who dare meddle with them.  
If any of these woulde reason thus wyrh  
themselues, the Israelites had as manie  
things to alleage for themselues as they,  
and yet when they sinned, they escaped  
not unpunished, it woulde make them  
more carefull that they offend not the  
Lord, whose punishing hand is not turned  
away, but rather made moxe heauie, by  
those his blessings, wherewyrh hee hath  
enriched vs.

The third  
objection.  
Wee are  
strong.

Moreover, if they shoulde say, though  
they come, they can doo vs no harme, for  
wee are strong, and full of manhoode and  
courage, the Prophet wipeth awaye that  
objection also, when hee saith, that the  
nation that commethis mightie, as if hee  
shoulde haue saide, neuer stand vpon such  
termes, as that you bee valiaunt, and  
therefore they can not hurt you, for they  
are a mightie people strengthened wyrh  
the power of that God, who hitherto hath  
enabled you against all those enimies that  
set thyselues against you, but now he hath  
turned his face, not against the that come  
against you, but cuen against your selues:  
wherby the Prophet teacheth vnto vs this  
lesson,

lesson, that it is a vaine thing for anye man ( when hee heareth of the commynng of enimies ) to stand vpon hys reputacion, and perswade hymselfe, that he and his countri-men be of such courage, that none shall doe them anye hurt, and it is (indeede) the common speache of vs Englishemen, for wee are so proude in our power, and so warlike ( as wee take our selues, especiallye when wee sitt on our ale-bench ) that wee thinke every stran-ger doth quake at the name of an Englishman, and we haue to alleage for our selues the Histories of former times, in which it appeareth that our auncestours haue done great matters that way: which I doe confesse to be true, and if wee were as well acquainted wthy the Chronicles of other nations, it maye bee wee shoulde finde as great matters ( if not greater ) brought to passe by manye of them, for GOD hath euer giuen unto seuerall na- tions their glorie one aboue an other, to one in this age, to an other in the nexte, as the course of the soure Monarchs doth evidentlye declare. But can wee saye anye more for our selues in thys poynt, than the Babylonians might haue sayde

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The true remedy against  
for themselves, the Medes & Persians for  
themselves, the Assyrians for themselves,  
the Grecians for themselves, and the Ro-  
manes for themselves : and yet their glo-  
rie is decayed , and every one of them hath  
 sustayned a shamefull soule by their adver-  
saries, yea, of obscure name in the world.  
 Nay , can wee builde our selues in more  
 safte than the Israelites might: who had  
 all the priuileges that God euer bestow-  
 ed vpon any , and so many triumphant vi-  
 ctories ouer their several aduersaries, that  
 their very name made the heartes of the  
 kings on the earth to quake : and yet for  
 all this . where are they nowe : what is  
 become of their gloriousestate that was  
 so famous throughout the world: Surely,  
 it is defaced and brought to bitter ruine, so  
 that they are become a by-word, and speech  
 of reproch unto all nations vnder the sun,  
 a most vaine thing it is therefore, to stand  
 vpon our owne strength, seeing, that they  
 onely shall preuaile in battell, whome the  
 Lord will make mighty, yea though they  
 be as weake as Dauid , and their aduersa-  
 ries so strong (in the iugement of men) as  
 Goliah the Philistin. Now if they should  
 yet except against the Prophet, that they  
 are

The fourth  
objection.  
We are ma-  
nie.

are a people of infinite number, insomuch, that to go about to ouerthow them, were to dy<sup>v</sup> up the sea, and measure the land vpon the shore. He preuenteth that when he saith , that this myghtie people that commeth, is without number, that is, as many as no man is able to reckon:and this is also a common allegation, that we bring to perswade our selues that no foigne foes can ouerturne vs, seing that our land is so peopled, that wee seeme to bee as the stars in the skie, that cannot be numbered : but it is as vaine, as anie of the former . Fox may not one nation bee as populous as an other: can there be so manie fighting men in one kingdome, as cannot bee found elsewhere, and though it were so, that our aduersaries were not able to match vs this way, hath the victorie alwaies fallen on the side of the greatest hoste : no , for the holie woord of God affordeth unto vs manie examples to the contrarie. (a) Abraham going out with 318. men, onelie did discomfitte four kings and all their hosts, and deliuered Lot from their captiuitie . A man would thinke that the (b) Medianites and Amalekites, being against Israel in number as the land of the sea, should never haue

<sup>a</sup> Gen.14.17

<sup>b</sup> Judg. 7.12.

## The true remedy against

bene ouerthowen: and yet the Lorde dis-

\***Judg.17.12** confuted them by the hand of Gideon, and his thre hundred souldours, without any stroke of weapon, but onely the breaking of pichers, blowing of trumpettes, and crying, the swoorde of the Lorrd and of Gideon. Was not þ power of Senacherib king of Ashur, with a mightie number by the conduction of his seruaunt Rabshaketh, when hee besieged Jerusalem with an ar-

\***Ezay.37.36** my of (b) an hundred, foure score & 50000.

valiant men, & yet they were al ouerthowen in one night: so that it is a broken reede of Egyp特, when we relie vpon multitudes, who are nothing against those fewe, vnto whom the Lorrd will giue the victorie. In the words following dorth the prophet also preuent that whiche might bee alleaged against the enemies, that if they come, being in a strange land, they could not tell in how many daungers they shold bee, they shold not be able to haue any stomach to proceed or if they did, they would quickly bee quailed, because they shold never see an end of encounters, and so forth: all which is meet with al. when he sayth, that they shal haue teeth as a lyon, that is, be sharpe and fierce, and besides that, haue the lawes of a great lion,

The 5. ob-  
ection.

They wilbe  
dismayed  
being in a  
straunge  
countrey.

Iyon, that is, not runne them selues out of breath, wych theyz fiercenes, but preuaile and become invincible: In whiche wordes, are the enemies of the Churche of G D verie notably described, whether they bee such as haue a will and cannot, or haue not onelie a will, but also power to make hauocke, and doe hurt vnto Gods people.

The first sort of enemies bee described in the former Decaphor, wherein they are sayd, to haue the teeth of a Lyon, that is, to be sharpe, and bitter, verie willing and desirous to rauine and detour, and prepared for the purpose against the daye that they desire. And of this minde are (no doubt) all the Papists, that are in England, whether they be recusants or churche-papists, notwithstanding that they pretend a loue vnto the state, and a contentednesse to live quietlie in it, so that they may be let alone to vse their conscience (as they fasselye do terme their hereticall opinions) yet indeede, because they beare a deadly hatred vnto the religion of Iesus Christ, which is the onelie piller whereon the safetie of her Maiestie, and the common-wealthe standeth, and shall stand so safelye as they leane vnto it, & no more nor longer) if they doe

The affecti-  
on of an  
English  
papist.

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The true remedie against

do not vnto vs all the mischiese that can be  
deuised, it is for no other cause but onelye  
this, that God taketh awaie from them o-  
portunitie to bring it to passe : and to the  
end that this may appeare to bee true, (for  
they haue plaide the part of Ismael so long,  
that too manie of vs bee brought to bee as  
*Icre.40.16.* credulous as Gedolah) looke into the per-  
ticulars of their behauour, in their seueral  
countries where they dwelle, and callinges  
wherin they are: and you shall see that they  
bend all their credite, and authoritie to the

Let them  
obserue this  
that thinke  
papist may  
be good sub-  
iects.  
crossing of religion, (which is the staffe of  
our state) and the countenauncing of trea-  
cherous papists, who be the swoyne under-  
miners of our welfare , either insoule or  
bodie : and therefore I maruell, that anie  
wise men can be drawn to thinke, that ever  
a papist can perfoume anie loyall service  
to hit Maiestie , or good to his countrey,  
vnlesse it bee to winde him selfe in, that he  
may after do the greater hurt, as the expe-  
rience of many of them hath shewed in the  
sight of all men. And this is not onelye true  
in those rich enemies to religion the pa-  
pists, but even in all other that be wicked  
men, whether they bee Atheists, or men  
giuen vnto wickednes of life: wee see how  
(ostentum)

(oftentimes) manie of them doe currie  
wiche Gods Children, but yet let vs never  
trust them the moxe, albeit, it bee better  
that a dogge sawne vpon vs, then bark  
and bite vs, yet it is most sure that they ne-  
uer sawne, but to the end that they maye  
come neare vnto vs, and bite moxe earnest-  
lie. The seconde sort of enemies, is descri-  
bed in both these termes set together: for  
the one impozing sharpnes, and the other  
Strength or might, his meaning is, that they  
shall haue an earnest desire to devour, and  
an invincible might to execute the same:  
which when they meet togither, what spoile  
they make of all good things, the dailie ex-  
perience of them where they are lysed to  
do what they wil, doth evidentlie shew vn-  
to vs, and the effect that this of theirs in  
this place bringeth to passe, will declare  
vnto vs in the next sermon: onelie let this  
bee the summe for this time, that all men  
who are not trulie religious, doe beare a  
bitter enmity vnto the same, and the pro-  
fessours thereof, which if it appeare not by  
their works, it is either because, they want  
power to their will, or because God hinde-  
leth them by one meanes or other, to the  
end that we may learne to take heed, how  
we

As appea-  
reth by the  
Guise and  
his compli-  
ces of  
Fraunce.

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The true remedie against

we bee familiar with any of them, or trus-  
them further than wee see them, for if wee  
doe, wee shall see at one tyme or other, what  
they never did beate anpe faithfull friend-  
ship vnto vs.

The third sermon.

Vers. 7. *He maketh my vine waste, and pil-  
letth off the barke of my figge-tree: he ma-  
keth it bare, and casteth it downe: the  
braunches thereof are made white.*

10. 11.

**H**E maketh my vine waste.) The prophet having shewed, þ po-  
wer, multitude, & furie of the  
enemies that came vpon the  
land, hee now proceedeth to declare, what  
they shal do, and that in a borrowed speech,  
wherein he comparing the people of Isra-  
ell and their land, vnto a vine, hee doth in  
the particulars, explane the hurt that this  
inuading people should doe, saying, he pul-  
leth downe the hedge, and all defence that  
was round about it, and not onelie that, but  
least it shoulde flourish, and bring foorth in  
such abounding, as heeretofore, he pil-  
letth

leth the barke from it, to the ende that the  
sappe which it shoulde nourished withall,  
maie neither ascend, nor descend, yea hee  
maketh it bare round about, that no hope  
of iuyce maie bee left in it, hee throweth  
it downe, least the rootes shoulde send vp  
some newe banches, insomuch that it is  
cleane wycheted awaie: the meaning (in  
one woord) is, hee bringeth it to vetter ru-  
ine and small destruction, that it shall bee  
past hope, euer to recover againe. The  
ende of all these so manie wooddes to ex-  
presse the thing, is, that the people might  
be brought unto a deep consideration ther-  
of, not onelie in the trueth, but also the  
measure of it: For such is our nature, that  
when anie daunger is foze-tolde, to fall  
vpon vs, eyther wee doe not beleue it,  
perswading our selues that no suche mat-  
ter shall come to passe, or if wee thinke it  
will so fall out indeed, wee doe in our owne  
opinions so extenuate and lessen it, that  
it makeh (in a manner) no impression in  
our hearts, never moouing vs to take it to  
heart vnseygnedlie: and therefore doth the  
Prophet lay open this iudgement of theirs  
so perteinantly: so that the prophets mea-  
ning being this, we learn from þ same, first  
this

## The true remedy against

It is the pro this lesson, to wit, by what note, and mark  
perty of the wee may discerne the godlie from the wi-  
godly to do ked, which is by their fruities, for as it is  
the wicked the propertie of gods children (considering)  
to make ha- that they are placed in this life to aduance  
uocke of e- Gods glorie , and benefite his Church) to  
uerye good labour by al lawfull meanes how they may  
thing.

do good, and better thinges that anie waie  
are amisse, and may bee amended by them:  
so on the other side the wicked, because  
they are the children of confusson, and dis-  
order, doe (if it lie in their hands) make ha-  
uocke of euerie good thing, quicklie over-  
turning that, which hath beene long in fra-  
ming by the carefull diligence of others.  
Now in that the Lord by the mouth of hys  
prophet sayeth that they bring destruction  
vpon his vine, he meaneth thereby (as Da-  
uid (4) dooth in the like case) the people of  
Israell his Church , which hee had there-  
planted with his owne right hand, where-  
by he doth first of all give them to under-  
stante, that what soever priuileges they  
coulde any waie chalenge vnto themselues  
aboue all other nations, the same proceeded  
not from anie good thing , that came of  
themselues, but onely from this , that the  
Lord had beautified them with some excel-  
lencie

\* Psal.80.8.

sencie beyond others, to the ende that they  
might know, that the Lord in his promise,  
of deliueraunce and protection, was no lon-  
ger tied vnto them, then they were careful  
to perſourme the couenaunts of the league  
which were to bee doone on their behalfe:  
whiche thing is worthy the noting, that we  
may make our own profitte of it, for wee ſee  
that many men, beeing of greater gifts in  
the outward things of this life then others  
bee, do ſo insolently demeane them ſelues,  
that they offer iniurie vnto manye, yea (by  
ſinning againſt the Lord) vnto their owne  
ſoules, and perſwade them ſelues, that for  
ſuch and ſuche cauſes no euill ſhall happen  
vnto them: but if they did conſider with  
themſelues, yf they enioy any good thing,  
it arileth from this, that the Lord hath (in  
mercy enriched them) it would make them  
both moxe huble in their own eies, & made  
carefull to yeeld obedience vnto the Lord,  
who hath ſo manye waies beene good vnto  
them: againe, in that the Lord calleth not  
only the land his (as in the former verſe)  
but alſo them with all the beautye wherein  
they excelled to be his, that is brought to y  
passe by his framing & furniſhing of them:  
he ſheweth that hee had ſo put his blesſings

## The true remedie against

We may  
not do what  
we list with  
gods bles-  
fings bestow-  
ed on vs.

into their hands, as yet they remained still  
his own by which he did look to be honored  
& serued: which techeþ unto vs this lesson,  
þ al the things which we do enjoy here vpon  
the face of the earth, whether they be for þ  
furniture of the mind as learning, wisdom  
& such like or for the body, as riches, honor,  
credite, helth, or strength, or what soeuer els:  
are not so absolutely in our possession as we  
maye employe them as please vs without  
controllment, but onelie as of trusse to bee  
bestowed unto his þse that is the owner of  
them: that is, to the glorie of that G O D,  
whose only they are: which thing is worship  
to be noted, for albeit it bee true, that there  
is not (almost) any one that will not easilie  
confesse in wordis, that we are but stewards  
of these thinges for a time, yet (indeede) a  
verie fewe of vs doe steadfastlie beleue it,  
for if euerie man were fullie perswaded,  
that he must give account of his steward-  
ship unto the Lord, who will be answered  
how euerie thing is bestowed: were it pos-  
sible (thinke you) that the blessings of God  
that are giuen vs for the aduaancement of  
his gloriþ & our owne good, shold so generallþ  
be turned to the defacing of his honour, &  
destruction of our owne soules: is it possi-  
ble,

ble : sox the idle person that loytereth out  
that good leasure which he hath, boing no  
good: ox the ruffian that lauishereth out all his  
patrimonie upon bauerie : ox the whoop-  
monger, that giueth hym selfe ouer to un-  
cleanesse ; ox the Atheist that maketh a  
iesse of Gods woord, to make anie man of  
reason Veleue , that hee thinkes that  
ever hee shall come to a reckoning for these  
thinges : no, no : if hee did thinke it (in-  
deed) it would make his heart quake with-  
in him to thinke of the rearedges that he is  
already runne into, and the straigtnes of  
the fudge, when he taketh the account, and  
in consideration therof, it would make him  
haue such a watchful eie ouer himselfe, that  
he would never ceaseto vse al good meanes  
that might draw his affections inwardly, &  
his temporal blessings outwardly, to be ho-  
ly bent to honor him whose heauenly dispo-  
sition hath cast them vpon him to y end, be-  
sides this he calleth it his vine, to this end,  
that he might byng che to a due considera-  
tion of his continual care ouer them, that  
so their own cosciences might convict the  
of the greater ingratitude against his ma-  
tesy, and declare them to be worthy of the  
moze heauy iudgements which also serueth

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## The true remedy against

for our instruction, for if this be a true saying of Christ our Sauiour, that hee that hath<sup>(4)</sup> receiued ffe talente must make his account according to that rate, that is, must gaine to his maister, the encrease of such a quantite, if he and his reckoning be accepted: & if this be also true, that hee who hath most<sup>(5)</sup> debt forgiuen him, ought (in reason) to acknowledge himselfe best beholden vnto the forgiuer, and so loue him more entirelie: then surelie that standeth as an infallible truthe, in the eyes of the maiestie of God, that the more blessings wee receive from his hand, the greater must our obedience bee vnto him, or els the more inexcusable shall our damnation be. Whiche if it were learned, then shoulde this bee a generall rule in the worlde, the greater that a man is in riches, wisedome credite, or anie other preferment, the holier, the zealouser, and more obedient vnto God he shoulde be, but while it is not regarded, the clean contrarie is practised, that so many thinges as we excell others in, or abound in, so manie occasions do we take to draw vs into sinne, & wickednes, but let such persons (if they will learne anie thing) knowe, that as they haue beene aduaanced higher, in the things

<sup>b</sup> Luk. 7.43.

things of this life then others haue, so shall they for abusing the good blessings of God be thowne downe lower into hell, and receiuē the greater condemnation . Moreo-  
uer in that, this vine of the lordes own plan-  
ting and dressing, is saide to come to such a  
miserable confusione and ruine, we may first  
 beholde the vnspeake-able hatred that the  
 Lord beareth vnto sinne, who cannot abide  
 it, nor let it goe unpunished, no not in hys  
 peculiare people whome he made more rec-  
 honing off , then of all the worlde besides,  
 which if we could see and perceiue, & make  
 profit of it for our selues, we should finde it  
 an exceeding help vnto godlines, & a break-  
 necke, of all impietie and wickednes : for  
 we see that the most men now-adates (yea  
 manie of them, that take them selues to bee  
 great gospellers) do but make a very mock  
 of sin, not esteeming it of anie importance,  
 either to do good or harme, but if they haue  
 committed it, laugh it out, or if they can-  
 not shifte it off , an other helpe shall come,  
 God is mercifull: they them selues in the  
 mean while conceiuing no grief at it at al,  
 but if they had learned on the one side, that  
 God doth most infinitly detest sinne in all  
 men , whose fierce wrath ( without repen-  
 tance )

God cannot  
 abide sinne,  
 no not in  
 his dearest  
 children.

The true remedie against

face) they can never hide themselves from : and on the other side , that if they bee the childdren of GOD , there must be a like-nes betweene him and them, that those thinges which he loueth without measure, they ought to loue vnfeignedlie , and those thinges that he hateth with a perfect ha-  
tred , t hey must hate from the bottome of their hearts, oþ els they canne haue no assur-  
rance, that they be any better thā bastards, it would (doubtles) make them to look bet-  
ter about them , and haue in moxe detesta-  
tion, all sin and iniquity both in themselues  
and others.

The malice  
of the wic-  
ked against  
the church  
is vnappea-  
table.

Secondly we do learene the vn-  
appealable malice, that the wicked do bear  
to the church of God, for albeit this punish-  
ment was a iust iudgement of God vpon  
the Israelite for their rebellion agaist  
his maiestie, yet the instruments that he u-  
sed for the effecting thercof, had no such in-  
tent, but did run on head, beeing set on fire  
with an hatefull spise against them, and a  
thirsting desire to satissie their owne affec-  
tion: now in that it is said, that they not one-  
ly lay it wast, but pill it, make it bare, & cast  
it down: it appeareth manifestly, that their  
malice was not satissied in hurting them,  
nor spoiling them , nor yet in killing and  
destroying

destroying many of them: but stil they pro-  
ceeded to the wter racing out of their me-  
mory (as much as in them was) from un-  
der the sunne: and if we looke into the ex-  
amples of the word of God, we shall see the  
same verisit in practise from time to time:  
Pharaoh the king of Egypt, did not onelie  
impose vpon the Israelites such (a) burdens  
as they were not able to bear, but also gaue  
commandement, that all the male chiloren  
should be killed, to the end, that within one  
generation, they might bee rooted out: the  
malice of the Jewes against Christ, & his  
church, appeareth in the historie of the E-  
uangelists & Acts, to be so great, that they  
not onelie pursued him to death, but also o-  
ther, that would any way take his part, the  
vasslie experiance of the blood-sucking pa-  
pists doth verifie the same: if any man doe  
seeme to meruaile whye it shoulde bee so,  
seeing , that wee bee all the sonnes of A-  
dam, and therefore shalbe desirous to aske  
a reason of it, if he will looke into the holie  
word of God, hee shall easilie find that the  
cause therof is this: God hath not ordeined  
all men to bee saued , but hath cast off the  
greatest number in his eternall displea-  
sure to bee vessells of his wrath wth the  
Why the  
wicked do  
so deadlie  
hate the  
godlie.

Ezo. 1.17.  
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The true remedie against

Deuill and his angels, all which beeing in  
this life the vassals of sathan, to put in exe-  
cution his auncient emnity against Gods  
people, are set on fire by him, from time to  
time, to wooke Christ Iesus (in his mem-  
bers) the greatest spye that they can, wher-  
upon it commeth, that the wicked doe from  
time to time do so much hurt, and beare so  
vntreconcilable hatred to the godlie: the vse  
of which doctrine is, that wee never pro-  
mise vnto our selues any security heer, but  
prepare our bodies & soules vnto the batel  
against sinne, the world, and the Deuill, so  
long as wee shalbe in this vale of miserie.  
The hauecke that the enemies make in  
Islaell, dooth cleartlie shew vnto vs, what  
will and courage they came vp withall, to  
wit, with a hope and purpose to overcome  
the whole Lande, and yet a man woulde  
haue thought (if they hadde but consid-  
red the unspeake-able victories that the  
Israelites hadde gotten agaynst all  
theye enemies of all nations) that they  
never durst haue sette vppon them, least  
the same ende shoulde befall them, that  
came into the attempters of the like,  
and so muche the rather, for that it was  
observed by the wise men of the Gentiles

(as

(as appeareth by the woordes of (a) Ze-<sup>1</sup> Ester.6.13.  
 reth, the wife of Haman, who told her hus-  
 band, that if Mordecai were of the seede  
 of the Jewes, before whome hee had be-  
 gunne to fall, hee shoulde not preuaile,  
 but fall before him) that the people of Is-  
 rael had alwayes the victorie ouer they  
 enimies in the ende. But their example  
 doth shew unto vs, the maruellous blind-  
 nesse of the enimies of the truth, who albe-  
 it they haue never so often the repulse, and  
 receive neuer so many shamefull ouer-  
 thowes by setting themselues against the  
 godly, yet they will never learne to leaue  
 off, but alwayes go on in the hardnes of  
 their heart (as Pharaoh did) vntill they  
 come to bee drownned in the redde sea of e-  
 ternal perdition from the presence of god,  
 which is the cause that men go on euен in  
 these last dayes, as earnestly in the course  
 of vngodlinesse, as euer they did. For  
 if time (which maketh men wise by expe-  
 rience in other thinges) coulde teach the  
 vngodlie any feare of God, or if continual  
 course of Gods vengeance against sinners  
 (some presidents whereof the ries of all  
 men doe nowe and then beholpe) yea, if  
 our owne particular experience could pro-

## The true remedy agaist

sitte vs any whit that way:the wozld being now so olde, should haue verne before this time maruellous holie:but the god of this wozld having (aboue all other) boze-closed the eies of the reprobate, that they shoulde not see these things, and also ruling in them with that vncessāt hacred (which we heard of before) against the godly, dooth so cunningly blindfold them, that the wiser they shoulde bee (by reason of their time) the worse they war, and further from al goodnes.

Now it remaineth that we make one entire application of þ whole matter unto our selues, for our further instruction considering that (a) whatsoever was written before was written for our learning, and seeing

\*Rom.15.4. b. Cor. 10. 11. things fell vpon þ Israelites for examps, and were written to admonishe vs vpon whome the endes of the wozlde are come, that the word of the Lord being the wiser-thable rule of his eternal wil, might teach vnto vs what we are to looke for, either in the performance of his mercies to thē that feare him, or þ execution of his iudgements vpon the transgessors of his commanments, to the end(then) that this applicati-

on may be the moxe evident, we are first to lay this foundation , that God remaineth now the same that then he was, the arme of his power to execute his vengeance being no way shorntned, & the fountain of his mercie towardes his elect, beeing not drawne dry: secondly, we are to be resolued of this, þ his word is therfore left vnto vs that we may learne out of the same what is his wil (which he wil in his appointed time bring to passe) among men. These two principles being laide, wee must a little consider the maner of the Lordes dealing with the Israelites, how it agreeith with his dealing with vs , and so conclude the application vnto our selues . The Israelites having had many a blessing bestowed vpon them (as namely the quiet possession of the lande of Canaan, with the plentiful stoe of al good things that it yeelded vnto them) were not only taught by the lordes messengers (which hee raised vppre among them from time to time) the true feare of God , and manner howe hee will be worshipped , but also the right use of those blessings : and wee haue receiued from his handes the like temporall blessings (if not greater) and haue been taught and instructed in as plentiful

Marke this application, and note the conclusion of it.

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## The true remedy against

a manner , howe to feare God and employ his benefites bestowed vpon vs (or if wee haue not , the cause resteth in our selues , that haue refused instructiō, and the means that might haue doubled it amongst vs.)

The Israelites beganne to ware fat wytch the good things of this life , and ouer tur-ning the sincere worshippe of God , fell to Idolatrie , and all other vngodlie behau-  
sour : and wee did long ago beginne to bee

\* Amos.6.1. at ( a ) ease in Syon , and rest vpon the mountaines of Samaria, insomuch that we are nowe approched vnto the seate of all iniquitie , not onely in that many that neuer sawe the golden calfe in the wildernes , are fallen to the worshippe of the whooze of Rome , but also in that all ini-  
quicie doth so preuaile that a generall A-  
theisme ouerspredeþ the face of the whole land . The Israelites were ( by those pro-  
phets whome God sent vnto them ) repro-  
ued for their backsliding , threatened to be  
plagued by the hand of God , and cryed out  
of that good land , and also taught how to  
beginne and proceede in a reformation ac-  
ceptable in the sight of God : and we haue  
( both by the liuelie voice , and writings of  
Gods ministers ) bene repoued the iudge-  
ments

ments of God denounced out of his worde against vs, and plainly taught out of the same worde , what way to take , both for the appeasing of Gods wrath against our sinnes alreadie committed ; and also for taking such a way, as may (indeede) stop vp the spring heades of all the abhominations in this land . The Israelites were so farre from hearkening to the voice of God by his Prophets, that they intreated them euill , imprisoned, and shamefullie abused them : and wee haue so little profited by the voice of God sounding in our eares , by the mouthes of Gods Ministers, and make so little account of the reformation offered vnto vs by the mouth of God, that wee conceiuie displeasure against the messengers.

The Israelites (when the Lorde sawe that the ministerie of his servants profited them not ) were afflicted with the hand of God , and among other scourges , wþ a scarcetie of bread, which they had inioyed before in great abundance : and wee haue had the hand of God many wayes vpon vs (howsoever we haue felt it) and among others, with that scarcity of bread (thoough not in the like extremitie) that they felt.

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## The true remedy against

The Israelites not profiting by this gentle correction from the Lord, but continuing in their vngodly ways without reparation, were threatened to haue their foemen foes inuade them, and utterly to ouerturne both the state of religion, and the common wealth, subduing the lande vnto insolentable miserie: and we are threatened / I wil not say with whom, nor when, no more than this Prophet did / with a people as great as they were, as rauenous to deuoure, as desirous of our confusio, as their foes were of theirs . If then we haue no moare to alleage for our selues than they had , if wee haue sinned as grecuously as they had , if God haue taken the same course with vs, that he did with them, if we profit as little by it as they didde , and if hee remaine the same God without changing that then hee did : then let me see who can alleage ante reason why I may not conclude , that as fearesfull a destruction approcheth fast vpon England as fell vpon them.

13. Mourne like a virgine ) The Prophet ha-  
ving denounced against the Israelites those iudgements which their sinnes had  
procured against them, and the holy-ghost  
had put in his mouth to speake of least that  
now

now they shoulde proceede in desperate maner in the committing and encreasing of their sinnes, because there was no waye with them but destruction, he proceeded now to shewe vnto them the only waye that is to be found for the to take, that they may escape the iudgements which appoched on them, & be freed fro those that they did alredy seele. In that the prophet having sum-  
ply denounced gods iudgments without any clause of exception (vnles they repente or aby such like) & yet dooth afterward enter into this treyn of persuading the to monyne,  
we may plainly see the end of the Lordes threatening of vs by his wozd, through the ministracy of his seruants, not to be our final desolation (vnles wee shew out eares refus-  
sing admonishmene, & harden our hartes, not believning his wozd) but to the end that we being brought to the sight of our miserable estate by reason of sinne, and of the punish-  
ments that we deserue for the same might be rowzed from the delighting in, & loue of  
any transgression, vnto a true & unigned amendment of our waps, & so into a better condition than before: the which (indeed)  
causeth þ godly not only to be contented to  
heat their faults rippid vp, their sins repro-  
ued,

God threat-  
neth to the  
end to draw  
vs to repen-  
tance.

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nev, and the iudgements of God laid open  
against them, but even to desire and long  
after it in such wise that they think them-  
selves best edified, when their corruptions  
be inoscripp'd vp, because they thinke it to  
be an argument of the Lordes great loue  
towarde them, who will not onely haue  
them to professe, beleeme, and take comfort  
in his truthe, but also to be daily moxe and  
moxe conformed vnto the image of his son  
Christ Iesus, by unsained obedience vnto  
his lawes. But the vngodly on the o-  
ther side) because they cannot (<sup>a</sup>) discerne  
the thinges that are of God, and therefore  
not perceiue what good the Lord offreth  
vnto them, when hee launcheth the festered  
wounde of their sinnes, with the sharpe  
knife of the lawe of God, nay because they  
cannot bee perswaded, that the particular  
application of reprooche vnto their severall  
conditions of men, is of God, but onely  
proceeding from the fantasticall ima-  
gynation or chollericke affection of the  
speaker, therefore it comith to passe, that  
they hearing any thing spoken that semeth  
to point at them, they stroake like mad men  
and conceiue such a heauie displeasure a-  
gainst the speaker, that (if it lie in their  
power)

power) bee shall knowe by their hicking,  
that they felt themselves pitifullly galled; but if they do knowe, or could bee brought  
to beleue, that such reproouers bee the  
instrumentes of G D for their good, it  
woulde make them to be so ferre from be-  
ing offended with them, that it would make  
them esteem of them with such reverence,  
as the messengers of so good thinges are  
woorthie of, but because it worketh these  
contrarie effectes in men of contrarie dis-  
positions; the one hearing a note of a god-  
lie heart; and the other bewraying a wic-  
ked minde; it selfe, that every one of  
us, enter into consideration of our owne  
estates, tryng our severall hearts by this  
touch-stone, whereby wee shall knowe  
whether wee be of that number which are  
godlie, or of the sort of them which abhorre  
the waies of the Lord.

When the Holy-ghost dooth in this  
place by the mouth of the Prophet exhortes  
the Israelites to mourne, he meaneth not  
only the outward lamentation which is  
apparent in the eyes of men, but rather  
that, whereby this mourning is effected, to  
wit, the sorrow and inward griefe of hart,  
which they were to conceiue in regarde of

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the anger of God against them appearing  
by so manie fearefull effectes : So that the  
meaning of the Prophet being laid down,  
it remaineth that wee obserue the things  
that are to bee noted for our instruction:  
the first is , the ground wherevpon this  
lamentation must bee taken vpp, whiche  
may seeme to be onely in regarde of the  
temporall punishments that so heinly  
pressed them, which if it were true ; then  
were there no more required at their  
handes , but onely that whiche the wicked  
may easilie , and doe vasslye (in the like  
case) perfourme : so we see it a common  
thing , in vasslie proesse , that the vngodly  
lie ( whose felicitie is in this life ) being  
deprived of any worldlie commodtie, doo  
take it so to heart, as it w<sup>t</sup>ingeþ (often)  
from them great sorrowe and lamentati-  
on , and yet they no whit the nearer to

\*Gen.27.34 G D D : so did (a) Esau , when he sawe  
that hee had lost the blessing , which con-  
tained in it many worldlie pretiugages; it  
is saide, that hee wept for very sorrowe;

<sup>b</sup>Heb.12.17 and yet (b) founde hee no place to repen-  
tance.

The Holy-ghost (theresoþ) laieth the  
foundation of this mourning more deepe,  
and

The differ-  
ence be-  
tweene the  
sorrow of  
the wicked  
and the  
godlie.

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and fetcheth it from a further fountaine, which is the mediation of his ; that they had so misdeemeaud themselves, that they had by onely purchased worldlie miserie and desolation to fal vpō them, but (which was muche more greevous to thinke of) the anger, wrath, and deepe displeasure of that GOD, of whose loue, liberalitie, and protection, they had had so manifolde experiance, which is diligently to be marke, who to be meditated of by every one of vs in the like case. For albeit it bee a greevous thing to bee punished with a vngentlemanlike infirmitie in this life, as sicknesse, pox, vettelie disgrace, or any such like. Yet wee remaining in the favour of GOD, these thinges can not greatly hurt vs, but when it commeth to passe, that these, and whatsoever else light vpon vs, proceede from the Lordes wrath and displeasure. Whereto then shall wee haue ante comfort? Of whome shall wee bee releaved to know what the aires can. Wee finde out wherby we may be holpen : Surelie none, for all good things come from him, and all places are in his presence, we eȝ neither in death, nor in life haue vs from the fletenesse of his wrath. And therfore of all thinges that

### The true remedie against

may greeue vs , this must sitte nearest  
vnto vs , that wee doo anye way displease  
his Maiestie , whose goodnesse wee haue  
so much tassed of , and whose heauy hand  
is euerie waite so intollerable : and surely,  
the repentaunce of the godlie , is in this  
point especially discerned from that of the  
wicked , for whereas they are drawne  
to repentaunce by the losse of some carnall  
pleasure and worldly profit , the godlie  
are induced thereto by this , that they  
haue wandered from him , in whom their  
chiefe felicitie consisteth , but because  
the heart of manne is full of subtilitie ,  
and (this beeing a principall grounde of  
true religion ) Sathan dooth easly de-  
ceive manne , persuading him , that hee  
mourneth aright , when (indeede) it is  
nothing so , wee are to knowe that the  
true lamentation which is that not to bee  
lamented for , approuethe it selfe , both  
vnto the Lorde , our owne hearts , and vnto  
others , by two such infallible effectes ,  
as will be able to cleare and iustifie the  
same against all aduersaries whatsoever ,  
and those be , first an unsained and heauie  
loathing of that forsworne estate which pro-  
cuted the anger of God against vs , and a  
turning

turning of it into a better, that is, a serious and earnest indeuor to practise those vertues, which are most contrary unto our former transgressions: and without this, wee plainelie declare our selues either not to mourne, or to doo it with Esau's affliction, which shall profite vs nothing, but to encrease our punishment in moze cleare and evident condemnation.

Againe, in that the Prophet having shewed the miseries of the land, and after going about to teache them howe to redresse them, persuadeth the peoplz unto repentaunce, wee learne: that whensoeuer the Lord hath concilued a displeasure against any nation, or any particular congregation, or person, the onely waye to bee reconciled againe, and to returne unto his fauour, is true and unsained repentaunce, or whensoeuer any bee oppressed wylch the burthen of any affliction, wherewith they are greeued (afflictions beeinge to vs, the punishments of GOD for sin) the onely sounde remedie against it; and meanes to curne it away, is, seeking unto him that smiteth by humble prayer, in the anguylie of thy repenting soule. Which doctrine is diligently to be noted: forasm

The onelie  
true way to  
be ridde of  
any miserie.

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The trūe remēdy agāinst

it is the nature of al men when any griefe  
troublēth them, or any danger hangeth ouer  
thei're heads, to iudēoꝝ many wāys how to  
be easēd, & to use diuers remedies to preuent  
the dangers approaching: so is it not in the  
nature of any man to go about to finde out  
the right salue for any such kind of soze, &  
therfore we se it commeth to passe, that  
some labour to putte from themselues the  
sence of sozewe present, or remembraunce  
of dangers imminent by musick, songes,  
or some other pastime (as they term it)  
that their mindes being possessed with the  
vanitie present, maye bee empied of the  
griefe, which else shoulde haue possessed  
them others (persuading themselues to be  
of iuineteble valor) do rest vpon their own  
wisedome, knowledge, or strenght, as on a  
angler, not able to be ouerthrowne; others  
take themselves into the politike deuise  
of their worldlie wile acquaintaunce,  
thinking that to bee a meane that must  
needes preuaile: to conclude, all (whose  
hearts the spirit of grace hath not taught  
to aspire higher) rest upon the second cause  
and leue the worldlie helps that can  
not be had under the sunne: & therēas (in  
accord) they shoulde consider, that all the  
series

serues are the punishments of GOD for  
 sinnes, and euerie approaching daunger, a  
 messenger of the Lords heauy hand for the  
 same; and that there is no way to satisfie  
 Gods anger but by repentence: and there-  
 fore that the onely true refuge in anye di-  
 fresse is to flee vnto him in the greefe of  
 our hearts, craving pardon for that whiche  
 hath procured his heauie countenaunce a-  
 gainst vs, & promising (by the assistance of  
 his gracious spirit) the vnfained iudeuour  
 of the amendment of our wapes. But  
 while these things are not thought vpon  
 of many, nor knowne of moe, it comyneth  
 to passe, that we are hiraken ofteentimes,  
 & never feele it, or if we do, yet conceiuie we  
 not whose hand it is, what cause therof is  
 in our selues, nor to what ende we are cou-  
 shed, and so become so farre from ma-  
 king the right use of it, that it rather  
 hardeneth our hearter, and maketh vs  
 more carelesse, ascribing the same to Na-  
 ture or Fortune, which wee could not  
 wyldehande, and not at all to our sinnes,  
 which we shoulde amende. Lastly, in that  
 they are persuaded by the Prophet vpon  
 the iudgements laid open against them, to  
 mourne, we do learne that the threatening

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 gods iudge-  
 ments de-  
 nounced  
 must great-  
 ly moue vs  
 to sorrowe.

The true remedy against

of Gods iudgements against sinne by the  
ministery of his seruants, is not lightly to  
be regarded, or easily to be passed ouer, but  
so to be applied unto our owne heartes, as  
that the consideration of them doe effect  
vs in such manner, that it may woorke in  
vs a sorrowing of heart, and mourning of  
soule, yea though they be such iudgements  
as wee our selues (by the mercie of God)  
shall be sure to escape, for if our hearts be  
feameed unto that sympathie and fellowe  
feeling that one member hath of anothers  
condition, then must the iynsteries of our  
briethpen (yea though they bee onely brie-  
then according to the flesh) so greeue vs,  
as the meditation therof do leave that im-  
pression of the greefe in vs, which maye  
infouze vs in the ferventie of our spirites,  
to powre out our prayers unto the Lord in  
their behalfe: then much rather must wee  
take heede, that when those threatninges  
are vittered, whereof wee our selues are  
guylde, that we be not senselesse, and (as  
the greate & number doe) carelessly lette it  
pass: for those me must needs be in a fear-  
full plight, who are not moued with those  
thinges wherat the very dinelles do quake  
and tremble;

Lige

Like a virgin girded, &c.) To the end that the prophet might enforce this mourning the more effectually, he urgeth it by a comparison, that is more familiar; even unto naturall men, which is, that this mourning which they are to take up, in regard of the miseries that they seele, and are to look for, must not bee a slight touch of heart, easilie conceived, and quicklie passed awate, but it must bee like unto that whiche the virgin is affected withall, who beeinge be-couched in hit youth unto an husband whome shee dooth dearelie loue, and settling hit affectiōns vpon him aboue all men in the world, rejoycing in the hope of that societie where in shee is to liue with hym all the daies of hit life, hath hym suddenly taken from hit, and all hit expectation beeinge disappoin-  
tev, shee is driven into an exceeding ago-  
nie, and griefe of minde, which woundeth hit so wofullie, as anie earthlie thing, can anie man in the wold. Nowe (saith the prophet) this goeth verie neare hit, and your miserie shall as deepelie affect you: so that this beeinge the meaning of the prophet: it remaineth, that we see what profitable in-  
structions, this same comparison affoyeth unto vs: First albeit the comparison, bee-

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brought to inforce the sorrow of the Extra-  
glites; yet the proportion thereto unto the  
matter in hande is to bee weighed, which  
also carrieth not the least force, in the vy-  
 ging of the thing: for it is an usual thing in  
the scriptures, to compare the Lord unto  
church, unto the husband & the spouse, both  
in regard of that nearnes which is betwix-  
ten the Lord to make betwixt himselfe, and  
him, as also in respect of the loue and hir-  
ing of the one unto the other: now this compa-  
rison dooth first of all conuict the Extra-  
glites of most heinous and horriblie ingrati-  
tude, for that the Lord finding them in  
such wofull case as the prophete(+) Ezechi-  
el doth tell vs he did, and having aduaign-  
ed them to so high a dignitie as to make  
them euen his own darling, that they shold  
so monstrouslie requite him with unthank-  
fulnes, as to fall from him, and go a whea-  
ring after their owne waies: for we all of  
vs easilie condemn that wife, who (the hus-  
band making choice of her aboue all other  
women) shall refuse him & betake her selfe  
to a stranger, but especiallie if he being a  
king of roiall mane by shall (finding her no  
better than a beggars brest) aduance her  
vpon the estate of a Queene; if she do not  
despise

Christ the  
husband, &  
wee the  
spouse, what  
we do learn  
by it.

\*Chap.16.3

Love him, reverence him, obey hym, and  
hee euer e' wate pliable vnto his will, wee  
all of vs will easilte say that shee is vnwox-  
thie to live, much more vnwoorthie of that  
high and gloriouse dignitie: and euen so it  
faireth with vs, wee professe our selues to  
hee the church of God, and therefore looke  
to bee partakers in those priueleges which  
God belloweth vpon the same; he found vs  
in the state of damnation, of his owne free  
mercie hee begat vs againe by the wood  
of trueth, any hath sette vs into the glo-  
rous libertie of the sonnes of God, ioyning  
vs in the inheritance with his onely sonne;  
Now if wee shall by our wicked liues ans-  
wale vaine that glorie that hee hath be-  
stowed vpon vs, if our conuertacion be not  
euerie wacie answerable unto that thanke-  
full loue, feare, and obedience which hee  
requireth at our handes, then shall wee be  
found guylie (euener our owne mouthes con-  
demning vs) of the most heynous rebelli-  
on, and most horrible ingratitude, that  
can bee committed amongst the sonnes of  
men: And therfore wee haue great need  
to looke moxe circumspectlie vnto our  
wayes, that our steppes bee straight in  
the wayes of Godlynesse, for the blessings of

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The true remedy against

of God (with the imbracing of his gospel) are so many & so great, that if they draw vs not to an unsainted holines of life, they shall rise vp against vs at the day of iudgement, as so many witnesSES to iustise, and so many iust accusers to aggrauat and encrease our condemnation, the dylfe of this compariſon, is to vige them vnto a deepe, and boſtained grieſe of hart for ſinne, wherby we learne, that we muſt haue it in a high detrac-  
tion, loathing & abhorring it in all men, but espeſiallie in our ſelues, and greeuing  
at the committing of it in any laboring by  
all the good meanes wee maye to ſlaye the  
ſreames of it, and where we cannot, to bee  
grieved at the very hart at it, which lesson,  
though every one will acknowledge to bee  
true, yet very few do in any meaſure put it  
in execution, but rather cleane contray, ma-  
king but a ief of ſinne, as though it caried  
no inconueniences with it, but the Lord in  
this place teacheth al them that will be in-  
ſtruſted by him out of his bleſſed woord, to  
haue it in moſe detrac-ation, and when it is  
committed, to bee moſe ſenſiblie affected  
with grieſe for it, then for anie other thing  
in the world: the whiche is further to bee  
learned in the conſideration of this compa-  
riſon,

rison, for when he biddeth the mourn like a virgin for the husband of hir youth, it is as much as if he shoulde saie, you haue as great cause to mourne as euer any such virgines haue, for you haue lost as great a losse and greater, as anie of them can thereby declaring, that their disobedience had so ascended into the eares of the Lorde of hostes, that it had procured a <sup>a</sup>(a) divorce between him and them: for as the Lorde marcheth his church unto him selfe in righteousness, and in iudgement, and in mercie, and compassion: so when wee fall to iniquitie, and forgetting the Lord, fall to do those things that seeme good in our owne eyes, then is it the nature of those sinnes to be <sup>b</sup>(b) separete betwixt God and vs, and to hide his face that hee will not heare: and therefore, seeing, that it depriveth vs of al the blessings of God, and procureth his anger and displeasure against vs, what cause haue we to bid battaille against it, all the daies of our life, and to hate it, aboue all thinges that wee haue most, seeing, that it is of that nature to depriveth vs of every good thing, and to wrappe vs in all miserie and desolation.

<sup>a</sup> Hosa. 2.19.

<sup>b</sup> Esay. 59.2.

## The true remedy against

The fourth sermon.

**Versc. 9.** *The meat offering and the drinke-offering is ente off from the house of the Lord, the priests the lord's ministers mourn.*



*The meat-offering, &c.* Having shewed the sorowe that they were to conceiue, in regard of the heauy hand of God vpon them, and also the maner how it was to bee increased by the comparison of the virgin mourning for the busande of her youth; and knowing that this true and unseigned re-pentaunce, is hardly perswaded vnto fleshe and bloud, because naturallie weed like noe of it, he proceedeth now to lay open the causes, that were yet further to induce them therewnto: the first whereof consisteth in the consideration of the misery that was vpon them in regard of the temple, and the publike service of God: for when he saith, *The meat-offering and drinke-offering is ente off from the house of the Lord,* his meaning is as much as if hee should say I haue you not great cause to mourne and lamente seeing that the temple which is your glori among the nations, and the daily sacrifices wherewith you daily serued God there, shall by reason

reason of the ruin that your foes shall bring upon the land, bee so left desolate and forlaken, that there shall be no resorting thither, with any meate-essings & drinke-offerings; and this wofull state did fall upon them because of their transgressions, & disobedience unto the word of God, which teacheth unto us this doctrine, that when ever wheresoeuer, the publick profession of the gospel decayeth, or the gifts of the ministry withdraw away, or the labor of gods servants become fruitles, it ariseth from the disobedience and ungodly behaviour of the people, it springeth from this, that they for whose instruction & Lord hath erected his ministry of his gospel, rejecting the food of their soules offered unto them, do account themselves unworthy of eternal life, which doctrine is diligently to bee observed: for it is now every where the just complaint of all that have any sight into religion: that the profession of the same doth decaye, the lyking whereof is in so few mens hearts, that Atheisme and popery is in more request every where then true religion, which is true: again it is the complaint of many, that the word is not of that power in the mouthes of his ministers therewith he hath bin heretofore, which also is to true,

From what cause the decay of religion ariseth.

*Act. 13.46.*  
Apostol. 13.46.  
apostol. 13.46.  
To summe  
Englysh. 13.46.

But

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But where is the fault? no doubt, Satan  
is not to bee excused, that flaundereth the  
truth nor his instruments to be accouened  
gilelese, that could stop the passage of the  
same: but if we could learn the lesson wher  
the holte ghost teacheth the Israelites in  
this place, we should say, let vs mourne for  
that our sinnes haue caused the me at-offe  
ringes and vijlike offeringes to cease from  
the house of our God, that is, the passages  
of true religion to be stopped, that it flowe  
th not unto vs in such stremes as it hath  
doone heretofore, and both at this daie un  
to others, for why shold we think that the  
sinnes of the reprobate, ordeneid to destruc  
tion, shold anye way hinder or further the  
proceedings of the gospele? for whether it  
bee taught, or buried in silence, whether it  
flowre, or be extinguished, it is no matter  
to them: it is therefore the sinnes of the  
people of god, that vaine meth up the proce  
ding of the truth: for euen as it was a mat  
ter no waye appertaining to the nation  
which GOD threatneth by his prophet to  
come upon the land of Israel, whether the  
Iudee worship in the temple flourished or no:  
but was a thing peticularlie belonging  
vnto the Jewes, Gods chosen nation, and  
it

Not the sins  
of the repro  
bate but of  
gods people  
darken the  
beautie of  
the gospel.

It was not their sinnes, but the sins of the Israëlitess, that procured the decaie therer of: euen so it is in the Church of God sover ever, the sinnes of the vngodlie, and those that are without, doe never cause the Lord to ouerturne, or giue smal successe vnto his owne ordinance, but the transgressions of those who hauing received the woord of life, doe not frame their hearts within, and conuersation without, according to the rule of the same, this made the prophet (*a*) Ieremie to tell them of Iudah, that their sins had turned away Gods blessings, and their transgressions turned good thinges from them, the Prophet Isaiah like-wise telleteth them (*b*) that their sinnes were the cause, <sup>Iere.5.5.</sup> that iudgement was turned backward, and iustice stood a farre off, that truthe was fallen in the streets, and equitie could not enter. And therefore, let vs never poste the fault ouer to anie other, as Adam did vnto Euah; if any thing bee not as it shoulde be, but let vs laye the fault where it is, to wit, in our owne sinnes: for assuredlie, if wee could in the varighteousnesse of our hearts, consent togeþter amongst our selues, and with one accord seeke the aduaancement of Gods glorie. First in our selues, and

A necessary  
thing to bee  
obserued,

I then

## The true remedy against

then in others : What wicked man : what Pope ? What Devill shoulde bee able to withstand vs : and therefore haue we iust cause to mourne when wee see the preaching of the Gosspell cutte off from the people , and the power thereof lessened that it conuertereth not where it is preached, seeing that our owne sinnes bee the cause of al these, with manie more abominations : For the zeale of the people to receive and practise the truthe, dooth open the mouth, inlarge the heart , and furnish the minister of G D with graces in great abouundance , that may make his woord more powerfull unto them : whereas on the other side, their sinnes, and colde attendance therevnto , doe freeze his affections , and stroppe his mouth , that hee cannot speake vnto them wyth that maiestie , that so glorious a message requireth . Againe , by this squell following, vpon the warres in Israell, that the dailie offerings shoulde bee cutte off, wee learne , that of all the troubles , and afflictions that befall unto the Church of G D , warres bee the greatest enemie unto the publike profession of religion : for though it be true, that as all other trialls, so this maketh the godly more seruants

Why wars  
be so great a  
fato religi-  
on.

fernent, and stirreth them uppe to more  
 feeling then they hadde in the time of their  
 prosperitie and peace, yet such is the con-  
 tradiction betwixt warres and the open  
 profession of religion; that they do hardlie  
 stande together, but especiallie if the en-  
 mies therof prouale, then proue they the  
 bane of it, and though they do not, yet such  
 is the hurt that it receiueth thereby, as ic  
 is longe before it recouer the former con-  
 dition: For a good course beeing once in-  
 terrupted, is hardlie renewed: So many  
 hynderaunces can Sathan invent, and so  
 readie is our nature to take uppe evrie  
 lette, and alleadge it for an excuse, be-  
 sides that, because it is the nature of man:  
 first to prouide for his owne (<sup>a</sup>) neede  
 house, though the Arke of GOD dwelle  
 betweene the curtaines, that is, to haue  
 greater care of hys priuate estate: then  
 of the publique benefice of others, espe-  
 ciallie in matters of Religion: and yet  
 when troubles arise in a nation, the first  
 thyng that is discontinued, is Religion:  
 Therefore it is, that Warres bee so  
 greate an enemye thereto: Then ic  
 shoulde followe of the contrarie, that peace  
 shoulde begette the most perfect building

<sup>a</sup>. Sam. 7.1.

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The true remedie against

of the kingdoome of Christ , and so shold  
wee bee the most glorious that waie : but  
alasse, though it shold bee so, yet it is fal-  
len out cleane contrarie , for wee haue un-  
ployed our selues in this time of our quiet-  
nesse to build our selues strong in sinne, and  
to fortifie our hearts against the entraunce  
of anye good thing , so that in steade of the  
grapes, that our vine being so vexed shold  
haue brought foorth, we haue peeldew sow-  
er (<sup>a</sup>) grapes, and such as causeth the Lord  
to threaten the casting downe of the hedge,  
the ouerthowe of the wine-presse , and the  
vitter ruine of the whole vineyard : howe  
much better had it beene for vs (if God had  
so beene pleased) if wee had beene left with  
the rest of our breathmen , and good neigh-  
bours round about vs, vnto the winde and  
weather, that our faith might the more haue  
bene purged, and our zeale made more fer-  
uent : and not placed in this settled securi-  
tie (as a standing people) which gathereth  
vnto it , and receineth all kind of filth and  
corruption : let vs nowe consider ( a lit-  
tle ) the reason which the Prophet vseth,  
to see whether it bee of force sufficient to  
perswade them to mourne, and it may seem  
that it is not : for the meat-offerings and

dynke

drinke-offeringes that were brought into the temple , were either consecrated vnto the fire, or (for the most part) allotted vnto the priestes, and therefore this reason seemeth to reach no further then onelie vnto them, that were to minister in the temple, because their liuings did decaie : but wee must note, that he meaneth not onelie that they shoulde mourne because their ministers lacked living, (albeit , evn that is a iust cause, for the people of God to mourne) but especiallie bee had regard vnto the exercise of the ministerie in the temple, which concerned both the glorie of God, and the salvation of their owne soules, and then the reson is in effect thus muche : there is great cause you shoulde mourne, seing not onelie, the meanes wherby your soules haue hene fed, is taken away, but also the maner how the honouer of God hath bin made more gloriuous among you then in any other nation vnder the sunne. And surely the reson (whicke all those that haue anye sparkle of grace in them) is very forcible, for seing it is evident by manie places of the scripture, that the principall ende of our creation is, that wee might with all possible endeavour, set forth the glorie of God, it must follow that

The true remedy against

when hee is glorified by vs in deede , wee  
must rejoyce aboue all other things wher-  
of we may take pleasure in this wold : a-  
gaine , the principall ende of our creation,  
and redemption ( in respect of our selues )  
being the saluation of our soules , when the  
meanes to drawe vs therunto bee ( by the  
mercie of God ) bellowed vpon vs , it  
ought to affect our hearts with more glad-  
nes , then anye other thing that can befall  
vnto vs : but when it shall come to passe ,  
that the passage for both these shalbe stop-  
ped vp , that is , that the greatest helpe for  
the aduancement of his glorie , and the at-  
taining vnto the saluation of our soules , is  
taken away : what cause haue we then , to  
take delight in any chyng vnder the sunne .  
but euen to wilche that our eyes may bee  
made a fountaine of teares , that wee may  
thoroughly bewayle our miserable estate ,  
and so passe our time in lamentation  
and sorrow . There is no question , vnto the  
that see anye chyng , whether the publike  
ministerie of the gospell in the puricie and  
sinceritie thereof , be this principall means  
whereof we speake : and therefore we are  
to make this vse of his doctrine vnto our  
selues , that whensoeuer the Lord shal re-  
move

Jerem.9.1.

moone, or threaten to extinguish the same, it being the chiese thing that we can enjoy in this life, and our sinnes being the onely cause of the remouing of the same, it must sit (of all other things) most neare vnto vs, and draw out hearts vnto the greatest sorrow: and (doubtles) it dieth so in them that haue received any feeling of the sweetnes of the same: for they know what heauenly consolations are to be learned out of it, and in what wofull case they be that are deprivued of it.

What miserable condition bee they then in, that are so farre from taking this course, or being of this minde, that they bende all their powers both of their mindes and bodies, to extinguish and raze out of memorie, that inestimable treasure of Gods holye woord, and never thinke themselues in good estate, vntill they haue defaced the same: surely if the aduaancemente of it bee an argumente of a care to honour GOD, and to haue thine owne soule sauad, then the disanulling, or deli- ring the overthowre thereof, is a fearefull token, that thou neyther carest for the glory of God, nor the saluation of thine owne soule, but rather (for that thou setteth

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thy selfe against the meanes of them both) are a professed enemie both to God & thine owne saluation. If those that are such enimies vnto the preaching of the word, were perswaded , that this were true of them, they woulde looke moxe carefullie about them, weyng in what state they stand, but while they go on in the contempt of all instruction , and consider not that they contemne the Lord of hostes, and destroy their owne soules, it commeth to passe, that they passe on blind-solo vnto their own destruction.

*The Priests the Lords ministeris do mourne)*  
these words conteine in them a second reason to perswade them to mourne, which is thus: there is great cause that you should all mourne and lament, seeing they whom I haue made your guydes , in the matters of religion, who know moxe then you doe, and who are to haue that estimation among you, which becommeth messengers of so great affayres & so michtie a prince, do go heauily, & take vp a lamentation, out of which reason, þ prophet doth teach vnto vs this lesson, that the ministers of þ land, whom he hath placed ouer a people, are by the same people diligently to be obserued, & their

Gods people must frame their affections vnto the good example of their ministers.

their affections to bee imitated by those whom they are sent to instruct, for in this reson h Lord saith unto them mourne you, because the Lordes Ministers do mourne, as if he shold saye, marke them well that I have set ouer you: and in all things that are not unlawfull, frame your selues according unto them, the reason of the same is this: God appointing his minister to be his owne mouth unto his people, revealeth unto him all that his will, whiche hee would haue them to know. And againe, he being a watchman unto the people, standeth alſt in the tower, and espieth a farre off the enimies that are a comming and giuing the people a signe therof, they receiue it, and deimeane themselues accordingly, or els are woxthily set vpon by their enimies of a sudden, and ouerthowne: so that the minister knowing more than the people of the will of GOD, and seeing the iudgements of GOD approching, when the people (otherwise very godly) can not deserue them, it is meete that they so deserue his course, as if he take vp a mourning, it is because of the euil that he seeth approching vpon them, and therefore they are to mourne also, to the end, that by these

The true reinedy against

bnsfained ioyning together in repenteance,  
they may meete the Lorde by the waye,  
and prevent his iudgementes, that else  
shoulde haue light vpon them. Againe,

The people  
may feare,  
that giue-  
their Mini-  
ster cause of  
griefe.

in that he willett them to mourne because  
the Lordes Minislers do so: we do learne  
that that people among whome the Mini-  
ster of GOD hath cause geuen to be gree-  
ued, haue iust cause to bee greeued them-  
selues, whether it doo arise from that  
badde entertainment that hee hath a-  
mong them, or from that carelesse atten-  
daunce that they giue unto the doctrine of  
the trueth taught them by him, in both  
which respectes our Sauour Christe she-  
weth the causes: for in regarde of the

Luke 10.16. person hee saith: (a) Hie that refuseth you  
refuseth me, as if hee shoulde saye, that  
entertainment which they giue to you,  
who represent my person unto them, I  
take to bee geuen unto my selfe, and nei-  
ther more nor lesse. And in respecte of  
the doctrine hee saith: (b) Whan you en-  
ter into a house, abide there, and if the  
sonne of peace bee there, your peace shall  
abide with him, but if not, it shall re-  
turne unto you againe: and whosoeuer shal  
not receive you, noz heare your wordes,

Math 10.11.

when

when you depart thence , shake off the dust  
of your feete . Surely, I saye vnto you,  
it shall be easier for them of the land of So-  
dome and Gomorrha in the day of iudg-  
ement than for that citie . The reasons  
then are thus to bee gathered , they that  
give Gods Minister cause of greefe a-  
mong them , doe it either in the euill en-  
treating of his person , or reiecting of his  
doctrine : but if they receiue not his per-  
son with the entertainement due to the  
messenger of god,they refuse Iesus Christ,  
and if they refuse his doctrine , the dust of  
his feete that brought vnto them glad ty. Roma.10.15  
dings of peace, shall be a witnesse against  
them.

And therefore haue that people , who  
by either of these meanes make GODS  
Minister heauie hearted iust cause to sor-  
towe , for that the misery which gree-  
ueneth him shall one daye light vppon them.  
If this were considered , and the trueth  
thereof perswaded vnto our consciences ,  
coulde wee (thinke you ) offer vnto them  
that villanie which wee dos , by flaun-  
ters , reproches , disgraces , and all  
kinde of molestations ? Coulde wee suf-  
fer them to liue amonges vs like beggars  
for

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The true remedy against

\* 2. Cor. 6.10 for want of maintenance, while they (a) make vs rich with the heauenlie treasure of Gods holy wozde : No, no, it woulde make vs so affected to them, as the Galathians were to saint Paule , who (b) if it had beene possible would haue plucked out their owne eies , to haue giuen them vnto Galat. 6.6. him : it woulde make vs learne, (c) that he who is instructed in the wozd, shoulde make him that teacheth him partaker of all his goodes : oþ coulde wee (thinke you) make a matte of the doctrine taught by them, refusing to give it the hearing: Oþ if we do determine before hand , not to beleue it, sauing so farre as it pleaseth our humour, no it is not possible , but rather it woulde make vs, with all zealous care attend vnto the voice of God speaking to vs by them : pray to God continually , to teache vs the vnderstanding of the same , and to indeuout vnfainedly to put in execution what soever appeareth vnto vs to bee enioynen from the mouth of the Lorde . I am perswaded, that among many our sinnes that cri to the Lorde for vengeance vppon vs, this is not the least , that the true Ministers of God, and indeeved the doctrine of the truthe taught by them , haue so manie snubs,

snubs, and discouragements : and on the other side, they that prophecie unto vs of wine and strong drinke, and speake unto vs pleasant things, are had in such estimation, and their lying vanities so highlie regarded : wherein is truelie performed that euill that Solomon sawe (<sup>(4)</sup>) in his time, that follie is set in great excellencie and the rich set in lowe place. Well, the land hath cause to mourne that giueth the Ministers of God occasion of sadness.

Eccle.10.6

*The field is wasted*) In these woodds the Prophete sheweth yet an other reason to induce them unto mourning, which is answered unto the former, as a thing, though (in it selfe) not greater, yet by reason of mans corruption, who feeleth the wantes of his body sooner than of his soule, it is that which woulde more sensibly be felt, in which wordes hee reasoneth thus : Albeit neither the decay of religion, nor the sorrowe of Gods Ministers doe mooue you to mourne, yet (if you doe looke well into your estate) there is a miserie comming vpon you, which wil touch you verie nearely, and that is, your fruitefull and pleasant fieldes, shall be so laide waste, that even the very ground shall mourne and lame.

to

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## The true remedy against

to see her encrease so consumed, for the  
corne, the wine, and the oile (which are  
the chiefe yeld in the lande, and the fruits  
which you stand in greatest neede of) per-  
rish and come to nothing. Out of whiche  
wee learne first this lesson, that those

If Gods word moue vs not, he wil touch vs in that whiche will moue vs. whome neither the care of Gods glorie by the flourishing of true religion, nor the saluation of their owne soules, by the preaching of the truelth, will anie thing moue at all, are yet (often) by the iust judgement of GOD, brought vnto the sence and feeling of their miserie by the remouing of those things, that their affections are most setled vpon: the which, (if we looke into the word of God) is manifest vnto vs by diuerse exampleis, (4) Cain that wicked murtherer, when hee would neither be moued with the voice of GOD speaking to him from heauen, nor the innocencie of his brother iustified vnto him, to restraine from his diuellish purpose: the Lord sette a marke of such ignominie vpon him, as made him euē by hys guiltie conscience thinke that all men abhorred him. All the wicked (of whome we reade from the beginning to the ending of the booke of GOD) haue euer rejected the

\* Ge.4.6 14.

worde

woord of truthe, that they might with more  
free libertie delight in the pleasures of  
sinne : but the L D R D , bath euer in  
the ende, either remooued from them those  
thynges which possessed theyz myndes, and  
kept them from Godlinesse , or (which is  
more ) inflycted vppon them the earnest of  
his eternall displeasure : the whiche is dili-  
gentlie to bee noted, (that wee maie make  
our p[ro]fite of it) for if wee could learne  
it, and bee trulie perswaded of it, wee  
shoulde heare with more reverence, and ob-  
eye wþtþ greater obedience, the holpe  
woord of the Lorde our G O D . What  
is the cause that maketh men so lightlie to  
esteeme, that heauenly course of life which  
the Gospell propoundeth unto vs, but one.  
lie this : that thozowe the corruption of  
their owne hearts , and seducementes of  
Sathan : They haue framed vnto them-  
selues, some course of life , and promised  
to their owne hearts some present blessed-  
nesse ; whych can not stande wþtþ the  
practise of sincere Godlinesse : Nowe if  
thys could bee dynuen into their heades,  
that there is nothing wherein wee canne  
haue anye safetye or true happynesse,  
when the woord of the Lorde is disobeyed,

The cause  
that so fewe  
do truly im-  
brace the  
word of god

it

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### The true remedy against

it woulde make them aboue all thinges  
seeke vnto it , that they might learne out  
of the same, that true and unsained attone-  
ment with God, whereby the lawfull frui-  
tion and delight in the thinges of this life,  
might bee possessed by them wyth moze  
peace : but whilst they never once inter-  
taine any such cogitation , but rather, on  
the contrary part thinke, y religion byng-  
eth with icthese and chese inconueniences,  
depryueith of such and such commodities,  
and abandoneth manye of those pleasures  
that they cannot leauie, it commeth to passe  
that they are so farre from thinking well  
of godlinesse, as they bid battell vnto it, as  
if it were their greatest foie, to the end (as  
they falsely perswade themselves) that they  
may bee the moze safte in their sinfull pur-  
pose . But (pooze soules) if they coulde  
learne, or be perswaded of that which both  
Gods worde , and daily experiance lateth  
besore our eies, that the Lord will be sure  
to crosse that course which is anie waie ta-  
ken in hand, to the impairing of his glory,  
(pea which hindereth vs from being gree-  
ued at it when other impaire it) they woulde  
alwates labour to learne that lesson taught

\* Math.6.33 by our Sauour Christ, (a) first seeke the  
kinge.

kingdome of God, and his righteousness, and then all these things shal be ministred vnto you. Againe, in that the Prophet presently vpon the overthrow of religion doth speake of the misery of the land, as a present sequelle vpon the former, wee learne, that wheresoever the honor of God in the building of his church, by the ministry of his woordē decaideth, or is hindered, there

Religion  
being over-  
thrown, the  
common-  
wealth can-  
not stand  
long.

doth followe desolation and miserie to that common-wealth. For seeing that the glorie of God is the end for which he hath ordained people to be ruled by magistrats, which glorie is no way aduaanced but by the gospell. And seeing that the Lord saith plainly, (a) that kings raigne by him, and it is he that (b) giueth peace and maketh war, sendeth plenty, & pincheth with venuerie: to conclude, seeing that God ordained, that euē (c) kings should be foster fathers, & queens nursing mothers vnto the church of God, & therfore commanded them (d) to kille his son Iesus Christ, least he waxing angry, they perish in the way, it must needs be that that common-wealth which is founded vpon any other ground-work, than on the true religion, must needs come to ruine and desolation: which doctrine is diligent-

<sup>a</sup> Prou.8.15.  
<sup>b</sup> Esay 45.7.

<sup>c</sup> Esay 49.23

<sup>d</sup> Psal.2.12.

## The true remedie against

ly to bee obserued, especiallie in these our  
daies, wherein the moste blasphemous  
conclusions, and pestiferous platoynes  
of that Italian helhound Machiauell, are  
so reputed of and esteemed, that he onely is  
reckoned a right politist, that frameth his  
course after his rules, and who so doth noe  
iunpe with him, is esteemed no man of  
state, (as they bee termed) noe worthy to  
rule in the lowest place of anie gouerne-  
ment: and yet doth he esteeme as much of  
religion, as of Aſopes fables: wherevpon  
it commeth that one chiefe principle wych  
the Machiauilites is Atheisme, or refusal of  
all religion further then maye serue their  
turns, for the better effecting of their prac-  
tises. And whereas it may bee sayde, that  
manie common-wealthes haue flourished,  
whose law-giuers never knew God, as the  
Lacedemonian, Grecian, and Romane,  
gouernements: I answere, that for a time,  
they did seeme to be glorioius, and quicklye  
vanished away: but (indeed) there was no  
such matter in them, for not euerie gouern-  
ment, whose Princes are victoires, & greet-  
ly honoured of men, is flourishing, for then  
should the popedom, then which none was  
euer moze tyrannicall, be reckoned in the  
same

Against Ma-  
chiauils po-  
licie.

The right  
flourishing  
of a com-  
mon-welt.

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same rank) but that is truly to bee so es-  
tied, whol habent in general, & particular  
do enioy the benefit therof, as well as their  
nobles & princes but he that marketh wel,  
shall see that the most florishing State that  
can be without the aduancement of true re-  
ligion, though it haue many outward titles  
of glory in the face of men, yet doth it gall  
þe hearts, & grieue the soules of the best peo-  
ple, that live vnder the same, and shal in the  
end (albeit God may suffer it to grow so a  
time) bring in vter hauock and miserable  
confusion: the which wee see also verifid  
in perticular men, for manie seeme in most  
noctable manner, to growe great in thys  
lyfe, some in honour, some in riches, some  
in one preferment, some in another, the  
foot-slappes of whose excellencie (if you  
ooke into theyr posterite) are scarce to  
bee found: Nowe from what ground shall  
wee saye that thys did arise, but euer  
hence, that the foundation was not layed  
in the Lorde, the kingdoome of GOD  
was not first sought: and conscience ground-  
ed vpon true Religion, did not direct  
þe in the course whiche they tooke, but they  
would seeme to growe great, whether the  
Lorde woulde or no, and therefore in the

The true remedy against  
continuance of their building, he letteth  
them see their owne follie at the begin-  
ning.

The vse then of all this whiche is  
saide, (if wee haue anie care to profite by  
religion in deede) is first in generall for  
whole peoples, nations, and kingdomes,  
that if euer they looke to haue such a settled  
estate as shall be vnuoueable, then must  
they build it vpon mount Sion, that is, they  
must lay the first stone of the foundation in  
true religion, by the sincere establishment  
of the same, for god cannot away with that  
building, whose arch-piller & corner stome  
his son Christ Iesus is not: and secondly,  
it is for the instruction of every particu-  
lar man, that seeing wee do all desire our  
owne good, and the benefite of our posse-  
ssorie, that wee haue this care above all  
things, that we aduaunce true religion in  
our owne heartes, and in the heartes of our  
chilozen, making it the principall-care  
that we haue, and then in all other thinges  
to go no further than the rules thereof wil  
permit vs, either in the matter that wee  
take in hande, or in the manner howe wee  
doe it, which is, the onelie way that the  
Lord prescribed to the Israelites for their

(a) wealth,

(4) wealth and good of their possesstie  
after them. If this lesson were learned,  
it wouldequake these greedie and cou-  
tous worldlinges that thinke the tyme  
spent ill which is bestowed in the heat-  
ting and learning of the woord of GOD,  
more carefull to attend vpon the same:  
but while they esteeme Religion a neede-  
lese thing, and thinke they shall do well  
enough, though they never looke into it,  
(all one in effect, as if they shold thinke  
to doo well enough whether GOD will  
or no) it commeth to passe, that they pro-  
pering for a time, receive that successe,  
which such vngodly proceedings do iustlie  
deserue.

<sup>a</sup> Deu.10.13  
<sup>b</sup> Iere.32.39.

Be yee ashamed O yee husbandmen) The  
Prophet having persuaded them unto  
lamentation for their miseries, and en-  
forced the same by diuersel effectuall rea-  
sons; because that it is a harde matter to  
frame the heart of manne unto that true  
repentance, whiche is required at hys  
hande: hee entreteth nowe into a more nar-  
rowe waye, and applieth hys speaches  
whiche before were generall, unto parti-  
cular estates: and firste hee beginneth  
with the husbandman, laying before hys

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The true remedy against  
eies the particular miseries that he shoulde  
seele.

Now in that the Prophet having laid  
open their miserie so plainly, as none  
coulde exempt him selfe; but euerye one  
must needes be touched, doth yet notwithstanding  
standing enter into a moze particular ap-

Application  
of doctrine  
is verie  
needfull.  
lication. We are to consider what should  
be the cause thereof, for we may not think  
that it was for lacke of other matter (as  
the wicked thinke of Gods Ministers in  
the like case) nor, that the people were  
well enough taught that point before, for  
then had bee spoken in vaine: but it was  
(doubtlesse) to teach them, and vs, and all  
the godlie for ever, that it is meete and  
conuenient, if wee looke for anie profit  
by the ministrerie of Gods woyte, or would  
haue his Ministers deale substantiallye  
wyth vs for our good, that not onelye they  
tell vs the trueth in generall, but also ap-  
plie it so neerelie vnto vs, that every one  
of vs haue no way to shifte the doctrine  
from being specially spoken to our selues,  
for such is the backwardnes of our nature,  
and unwillingnes to make application vnto  
our selues, that if we can finde any star-  
ting-holes, or any shiffts to remoue it from

vs,

vs, it shall take no hold on vs, to do vs anie good.

Wherupon it commeth to passe (as we see by daily experiance) that whensoeuer we heare any sin reproued in generall termes, or the iudgements of God denounced against the same, wee are very readie to applie it vnto others, and to saye, hee meaneth by such a one, or this was a good lesson for such and such people (albeit he be as neerely touching himselfe) never entring into his owne heart, to make vse of it for his proper instruction: the Lord therfore knowing our wants this way, and (in his mercy) intendinge vnfainedly our good, hath prouided a remedie against the same, in the ministerie of his seruaunts, putting not onely his worde in their mouths to deliuer vnto his people, but also giuing them the worde of wisdome, whereby they may applie it according to the circumstaunces of time, place, and person, vnto euery estate and condition, to the ende, that either they might be soundly brought home vnto him, or else al colour of excuse might be taken away from them.

Againe, in this application the Prophet nameþ one kinde of people, and leaueth

The true remedie against

the rest, because it were very tedious to  
writte euerye particular calling: but the  
cause why (of all the common-wealthe) hee  
nameth the husbandmen may seeme to bee  
this, for that they might perswade them-  
selues to bee furchest from that miserye  
which he had spoken of, because that (if a-  
nye fruite of the earth at all were to bee  
had) they being the owners thereof, would  
first serue them-selues, and thereforee  
might (as fleshe and blood would easilie  
teache them) saye, let them mourtne that  
want, for wee are likell to shifte of all o-  
thers, seeinge they can haue nothing but  
our reuersion and leauinges: to the ende  
that they might also put that in practise  
which (from the mouth of the Lord he had  
enjoynd vnto all, he speakeþ vnto them  
by name, whereby we learne first this les-  
son, that those, who hauing greater aboun-  
dance then others in time of a common ca-  
lamitie, doe labour onely to prouide for  
themselues, and are carelesse and harde  
hearted to them that are in need, the Lord  
will increase that punishment vntill it  
take holde also vpon them, or els send some  
other, whiche they shalbe sure to haue their  
part in with þ depest, which lesson is wro-

They that  
are not mo-  
ued with  
the miserie  
of others,  
shall bee  
brought to  
feele it the-  
selues.

dance (then others in time of a common ca-  
lamitie, doe labour onely to prouide for  
themselues, and are carelesse and harde  
hearted to them that are in need, the Lord  
will increase that punishment vntill it  
take holde also vpon them, or els send some  
other, whiche they shalbe sure to haue their  
part in with þ depest, which lesson is wro-

thy

thy to be learned, for it is to comon a thing  
 wch men, that the greatest prouide onely  
 for them selues, and euerie man (as the  
 saying is) to see to one, in the meane while  
 little care is had ouer them that cannot see  
 to them selues, yea I appeale vnto euerie  
 mans conscience, whether (in this time of  
 scarcitie) hee hath not had this cogitation  
 often, in his head : I hope I shall prouide  
 for my selfe, and mine owne familie: I trust  
 I shall haue sufficient for mine own turne,  
 and then I care not: but if we would learn  
 the right vse of this doctrine, wee must say  
 in such a case, GOD hath straighened his  
 hand among vs, partly to see howe wee of  
 more wealth will open ours to them that  
 neede, and partie to see how carefull wee  
 will bee to make the best, for many, of that  
 which is in the possession of a few, and ther-  
 fore are we carefully to advise how we may  
 remedie that want which is among vs, and  
 not (as is the maner of the most) make the  
 dearest times serue our turnes besse, and  
 seeke to grow rich by the miseries of ma-  
 nie, for if we do so, wee shall heare such a  
 voice as GOD bitereth vnto this people:  
 that he will send a punishment that shalbe  
 sure to touche vs, because wee had no re-

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## The true remedy against

morse nor pittie ouer the want of our poore  
Those shall brythien : Seconde it teacheth vnto vs  
soonest bee this lesson , that when the Lord meaneſt  
punished  
that least  
looke for it . morſe noꝝ pittie ouer the want of our poore  
to puniſhe a nation , hee will not (of all o-  
ther) ſuffer them to escape , that pretende  
moſte priuileges to exempte them ſelues  
from the ſame , as for example,in this caſe  
of the Jewes generall hauock is threatned  
to all, but by name, vnto the husband-men,  
who might haue manye thinges to ſay for  
them ſelues : but (if you note it well) it fal-  
leth out to be elſpecially grieuous vnto ſuch  
by the iuft iudgement of God, for when the  
Lord ſent famine vpon the land, (no doubt)  
there were many among them that beeing  
of moſte wealth then others, were hard har-  
ted towards them, nowe the ſecond puniſh-  
ment comming to mooue them, whome the  
former coulde not, of all other it muſt needs  
lay hold vpon them, & ſurely this ſitteth vs  
in these our daies merueilous well, for if y-  
ſhould enſue, this want of bread, which was  
threatned to come vpon the Israelites,  
ſhould the rygh (thynke you) whose hearts  
are pyttilesse to their brythien bee ſpa-  
red : no, no , the hungry ſouldiour, that  
fightheſt for the ſpoyle , will bee ſure (of  
all other) to ransacke hym, because there  
is

is more hope of boote, then with the poore  
man that is in extremite , and then maie  
the rich man saye that against himselfe,  
whiche hee woulde never beleue before:  
this is gods iust iudgement vpon me, for my  
hard heart against the needy, that because  
I hadde no care to let hym haue something  
of that which G D D hath ginen mee in  
plentifull manner , when hee was dryuen  
into extremite: he hath iustlie sent vpon  
mee these spoilers, who shall haue no pittie  
ouer mee, and therefore let vs bee carefull  
to demeane our selues religiousely in thys  
time of the Lordes gentle warning least  
wee prouoking bys Maiestie vnto dis-  
pleasure , purchase vnto our selues, those  
iudgements that shall lie moare heawlie  
vpon vs . The thyng that hee willetteth  
them to doe , is, that they shold bee ashamed,  
that is, by reason of their sins & trans-  
gressions,to account them selues unworthy  
the name of men, & (as it were) to hide their  
faces before the creatures of God: whereby  
the Prophet teacheth vs , how greatly we  
should bee greeued with our selues , and  
mislike our condicione when we consider of  
the sinnes and rebellions that wee com-  
mit agynst the Lord, for you knowe that

the

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The true remedie against

To be ashamed  
of god-  
lines then  
of sinne.

the thing whereof man is ashamed, dooth greatly moue him vnto an inward condemnation of that which hee hath done: but (alasse) sinfullnes thorowwe custome, hath put on such a bresen face, and godlines by discontinnance is so straunge among vs, that it is an easy thing to find him that wil be ashamed of waldoing, and beare out all manner of vngodliness with a bolde countenance, and hard to find him that is ashamed of sinne, blushing at the committing thereof, and contrariwise, followeth after truch and righteousnes with a bolde face, and an invincible courage.

17

Ill successe  
in our cal-  
ling must  
draw vs to  
repentance.

The reason why the prophet perswadeth them heetevnto, is sette downe in the woodz following, to witte, because the barnest of the field is perished: the vine is dried vp, &c. Generallie, because they had so ill successe in their callings, wherby we learn this lesson, that whensoeuer we do carefullie employe our selues in the discharge of our duty in that calling, wherin the Lord hath set vs, and we see little fruit redound vnto vs from the same, we haue just cause to howle and be ashamed, because that our stunes haue stepped betweene the Lorde and vs, to keepe from vs his blessing vpon our

our labours, which doctrine is needfull to bee learned in euerie condition, for if we, that are the ministers of the word, could be perswaded, that þ not profitting of our people is because of our sinnes, if the Magistrate could beleue that the rebellion and vnrulines of his subiects, were the fruite of Gods anger against him for his offences: if masters and Parents coulde be perswaded that the unfaythfulness of their seruants, and ungraciousnes of their children were a punishment from God for their transgressions. To conclude, if he that goeth backwarde, in the woorlde, could thinke that God punisheth him therewith for his carelesnesse in godlines, it woulde make every one of vs more religious and godly, & to lessen the kingdome of sinne within vs daylie more and more. The cause whiche the Prophete alleagereth is, (as you see) set downe in very many wordes, all which do signifie one thing in effect, and might (as before) haue beeene exprest in one shorte sentence, but the Prophet knowing howe hard a thing it was to make them beleue that they shoule so bee deprived of their commodities, doeth not onely tell it vnto them, but also vng, and (as it were) inforseth

The necessitie of vringing the worde in teaching.

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## The true remedy against

it vnto them, that they might wth the  
more sence and feeling bee affected wth  
the same, which teacheth vnto vs, howe  
necessarie a thing it is, for vs, not onelye  
to haue the trueth of Gods woord tolde  
in plaine and clear termes, but also vrged,  
inalarged, & stood vpon to the ende, that our  
harts which are dull, may by little and lit-  
tle, receive impression wth the same, & be  
the more thowly conformed to the liking  
of it, and therfore it is, that the holy-ghote  
requireth in a minister, to bee instant in  
season and out of season, to improue, rebuke,  
reprove wth al long suffering, and doctrin,  
for wee see that the capacite of man is so  
narrowe, that oftentimes he gainsaying a  
good thing propounded generally vnto him,  
which afterward being laid open, & inlar-  
ged by the causes, commodities & circum-  
stances therof, he imbracech wth great li-  
king, to the end that we may learne to like  
of & imbrace : the necessarie of those conti-  
nuall discourses, whereby the word of God  
is persuaded vnto our consciences, & not (as  
is the maner of many) to contemne and de-  
spise them. Lastly, the prophet hauing laid  
open this matter by his particulars, con-  
cludeth it wth an epiphoneme, or general  
sens.

sentence, saying : surely þ ioye is withered away from the sonnes of men , that is, the thing wherin the sonnes of men use to rejoyce, the which the Prophet doth not onely terme by the name of ioye, because men so relie of it, but also , because the Lord hath allowed vs so to vse them as we may rejoyce therein , for that they are the blessings of God bestowed vpon vs, for our necessarie and delight , yet so , as it be with these conditions, first, that our greatest and chiefe pleasure be in the meditation, & pra-  
 With what  
 conditions  
 cize of the law of God : secondly, that our hearts be purified by faith in Christ, for the  
 we may re-  
 are all things cleane vnto vs : thirdly, that  
 ioyce in the  
 we do rejoyce in them to the end to make  
 things of  
 vs more fit to ioy in the Lord, who is the  
 giuer of them, if these thinges bee not ob-  
 served , not onelpe our reiopctinge in the  
 thinges of this life is unlawfull in vs, and  
 sinnefull vnto vs , but also, euен the verds-  
 ples thereof for our necessarie, shall turne to  
 our condemnation.

The

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The true remedy against

The fifth sermon. verſe 13. to the ende,  
13 Gird your ſelues and lament, ye priеſts:  
bowle ye miпiſters of the altar: come, and lie al  
night in ſackcloth, ye miпiſters of my God: for  
the meat offring, and the drink offring is taken  
away from the Houſe of your God, &c.

13



*Inde yohr ſelues, O ye priеſts)*  
the Prophet haуing ſpoken  
before in particular vnto  
the husband-men, doth nowe  
continue his former courſe  
of application vnto an other ſorte of men,  
and that is, to the priеſts of the Temple,  
that attended vpon the daily ſacrifices, and  
were the Lordes miпiſters, and before that  
he ſhew them what they are to doe, in pub-  
like to the Lord, in the name of al the peo-  
ple, he teacheth them, the thiпgs that con-  
cerne themſelues in priuate, and whiche  
may the better prepare them vnto that pu-  
blike action: ſaying, *Gird your ſelues, &c.* as  
if he ſhould ſay, ſeeinge that this miferie  
commeth vpon the whole land, and ſeeing  
that you haue the places of the Lordes re-  
membrancers, to put him in minde of his  
couenant vnto Abraham, and his mercy  
to his church, it behoueth you not to think  
lightly

ightlie, or careleslie of these thinges, but  
with suche grise and sorowre to conceiue  
them, as may inforce you to all outward  
signes of the same, that your example may  
drawe the people on unto the like humili-  
ation and repenteance: which speache of the  
Prophet doth teache vnto vs, first this les-  
son, that the ministers of the word of God  
(for so much as they are to guide the peo-  
ple in the wayes of knowlege, and to per-  
suade them to the obseruation of those things  
which they teache them out of the woord)  
and for so much as they bee lyke vnto the  
Citie set on a hil, that is, looked vnto farre Math.5.14  
and neere, whose behauour is (often) re-  
garded, as much (if not more, as their do-  
ctrine) must not onely in generall have a  
care and regarde, that their behauour bee  
agreeable to their speches, but y also as the  
knowledg of the will of God, is first reuey-  
ed vnto them, and by their ministerie vnto  
the people, so they may be the firsste, and  
most forwarde in the execution of euerye  
good dutie of Christianitye, to the ende,  
that it maye appeare that they teache o-  
thers no course of life, but that whiche they  
them-selues dove with all carefullnesse  
walke in. And surely howe so euer it bee

The min-  
isters must  
give al good  
example vnto  
their  
flocks.

The true remedy against

true , that the ill life of the minister is no sufficient cause to make any man giue lesse obedience vnto the doctrine, then is meet,

Math.23 . 2. for that they sittinge in Moses his chaire, we are to doe as they saye, and not as they doe : when they saye well, and doe not accordingly , yet ( whosoever looketh into the experience thereof) shall see , that suche as doe as well in their holy behauour, as wholesome doctrine preache vnto their people, bee the onely ministers , whose labours are found fruitfull: and on the other side, they that haue not this care, are seene to labour ( if yet they labour at all) with little or small profite to them that heare them.

For the simple people ( yea, and those that thinke them-selues no fooles also) when they heare anye doctrine deliuered vnto them, that seemeth not to agree with flesh and blood, do by and by say: but wil he doe as he sayth , if it appeare by any of his disorders, that he doeth not, soorthwith they say: why shold wee beleue him, or do as he telleth vs , when he doth cleane contrary him-selfe, with out doubt , that whiche hee sayeth , is but for fashion sake, for hee knoweth some nearer way to heauen then

hee telleth vs (for els hee would not doe  
cleane contrarie) and therefore wee will  
venture as well as hee. I know (beloued)  
that the ministers of God, whose life is no  
way to be reprooned of men, are often char-  
ged to be such: but it is not of them that I  
speake, it is too true, that the complaint is  
most iust of manie, whose behauior (though  
they can speake neuer so smoothly in their  
preceded eloquence) doth shew more seedes  
of atheisme in one year, then their doctrine  
will root out in their whole life: & so much  
the greter cause haue we to lament our con-  
dition, that (being plunged in so many misse-  
ries) haue so few to be found among a greet  
number, that may faithfully goe before vs  
in the practise of þ course, which may lead  
to the preuenting of gods iust judgement  
against vs. In that the ministers are willed  
to gyrd them selues, the Prophet vseth a  
borrowed speech, from the behaviour of the  
hodie in the busynesses of this life unto that  
whiche concerneþ the life to come. For  
it was the maner (as many places of scrip-  
ture teach vs) of the Jewes and other the  
people of the East countreis, to go in long  
garmencies, which (when they were to do  
any labour of importance) they did gird vp,

## The true remedie against

to the end that they myght no waie be hindred, but might perfourme the same, with more readines, and more effectuallie. Now the prophet by this kinde of speach, dooth teach the ministers, first, that they employ themselves in the execution of those means that may turne awaie the iudgementes of God from the people with all expedition, and teacheth vs this lesson, that whatsoeuer the Lord commaundeth vs out of his woord, wee take heede, of deferring or putting of from daie to daie, (for that the wrath of the Lord commeth of a sudden) and with all speedines, endeouour to do the same, not consulting with flesh and bloud, but propounding before our eyes the autorite of him that commaundeth, and the punishments which doe abide the transgressors, and disobedient. Secondlie, (in this kinde of speach) hee willetteth the Priestes, the Lords ministers to lase aside all lettes and impediments that might any way keep them from, or make them colde in the perfourmaunce of this dutie : whereby wee learn, that the Lord our God, doth not onely require at our handes (in a generall sorte) that wee do his will, but also that wee doe ware wise by obseruation, and diligentlie marke

We may  
not put off  
from day to  
day.

We must  
carefullie  
auoid al lets  
vnto godli-  
nes.

marke by experiance, what things they be  
that are anie waie a hinderance vnto vs in  
the discharge of that dutie that we owe vnto  
God, & carefullie to vse al those meanes  
that may direct vs to auoyd them, which is  
a lesson that is verie needfull to be learned  
of euerie Christian, and ( beeing rightly vsed )  
shall greatlie increase vs in true spi-  
ritual wisedome and holines, for in this re-  
gard it is, that christians are called soulvi-  
ours not onelie that they may fight against  
the enemies of their soules, but also, that by  
experiance, they may ware wise and spiri-  
tuallie polliticke , to obserue diligentlye  
wherein it is that they bee most ouertaken,  
and carefullie to fortifie them selues there,  
not onelie by strengthening their spirituall  
armour, but also by lessening the power of  
the olde man , in taking away all those at-  
tirements, or baytes that hee hath fesse  
him selfe vpon, to fight against the soule.  
Hee willett them to lament, which is that  
earnest griefe whiche is conceiuied in the  
heart by the liuelie souce of anie miserie.  
And this is not onelie enioyned vnto them,  
as they are a part of the people, and ther-  
fore subiect to the generall punishment,  
but especiallie , for that they beeing the

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## The true remedy against

ministers of G O D , to stand (as it were  
in the gappe) betweene God and his peo-  
ple, to intreat the Lorde for them , and to  
speake in the name of all : for which cause  
it is requisite that the Ministers of God  
bee suche as haue an especiall sence of the  
thinges that the people haue in neede of,  
and that in moxe measure then anie com-  
mon Christian , for els shall they never  
deale effectuallie with the L O R D E  
for them , nor faithfullie with them from  
him.

Againe, He biddeth them lie in sackcloth,  
which is also a pharse of speech expressing  
the manner of their behaviour in the acci-  
ons of griefe and sorrowe : for they were  
woont in suche cases to couer themselues  
wyth Sackclothe , that they myght be the  
moxe induced vnto mourning : the mea-  
ning ( for the generall equitie and truer  
therof vnto the Godlie for ever) is, that  
as wee were caught out of the wood Gird,  
to remoue from vs all impediments that  
mote let vs from well-doing : so in this  
wee learne , that wee must take vnto our  
selues, all prouoking meanes, whereby we  
mote bee made moxe fitte, and able to dis-  
charge our dutyes the moxe effectuallie, the  
which

Wee must  
vle all lawfull  
prouocati-  
ons & helps  
to stir vs vp  
to godlines.

which is ( also ) diligentlie to bee obserued, so as the nature of man , being prone to all ill , hath (on the one side) manie incitements, to drawe him from all goodnes, if they bee not wiselie looked vnto : so hath it (on the other side) by reason of the vulnusse that it is of vnto anie goodnesse, need of manie spurres and prickes to sturre him vppe , without which, hee shall not onelie keepe him selfe from the perfourming of many duties that be required at his hands, but also freeze and waxe cold in that which hee hath begunne : So that (ioyning the former and this together) hee that determineth to become a Christian indeede, and ever looketh to attaine vnto anie acceptable measure of Godlinesse, or having attained therewnto , to contynue therein, vnto the ende , must carefullie watche to remoue all thinges that hee seeth maye hynder hym , and diligentlie take vppe, all those helpeis which maie further him in the same.

The lacke of obseruation whereof, is the cause, that so many in these last and dangerous daies take vpon them the name of christians with so smal reformation, & that so many shink away from that good course

## The true remedy against

which at the first they had begun. It is not onelie required at their haudes, that they doe this, but also, that they lye therein all night, whereby he meaneth to shew them, that they must abite in that kind of humiliatiōn, and not presenly to begin and end the same, teaching vnto vs this doctrine, that the Lorde our God doth not onely require at our hands, onely that wee beginne well, or that we like of good and godly motions for a time, and after suffer them to be quenched and die, but also that we so begin that we may continue, and so continue, that it may endure vnto the ende, which lesson we haue great need to learne, in these declining daies, when men doe so generallie fall from their first loue for we see, that the truch is of suchē materie in it selfe, that it captiueþ the hearts of the very reprobate, vnto the like therof for a season, but it is (onely) as the flashe of a lightening, that conuneth & goeth (almost) in one moment, but we are to know, that albeit it be a good thing to begin well, yet it profiteth vs nothing, vntesse wee continue therein, (a) for none are crowned but they þ strive aright,  
<sup>a</sup> 2. Tim. 2.5. and hee onely that (a) endureth to the ende shall bee saued, In most miserable case then  
<sup>b</sup> Mat. 24.13

then be they that haue set their hand to the  
 (a) plough and looke backe , that haue (b) Luke 9.62.  
 lost their first loue, and fall away from the  
 sinceritie of religion, for our Sauour tel-  
 leth vs (c) that the ende of such persons is Mat.13.45  
 woorse than their beginning.

Nowe least they shoulde take excepti-  
 ons against him, as one that took too much  
 upon him , and reprooued those that were  
 to reprooue him , hee calleth them, *Ye mi-  
 nisters of my God*) wherein first of all, he a-  
 uoucheth his authortie and warrant , by  
 vertue whereof hee doth so instruct them,  
 to shew them that in disobeying his wordes  
 their offence was not against him, but the  
 Lorde. Secondly, hee sheweth that he doth  
 acknowledge them to be the Ministers of  
 God, and yet dooth iustly shew them their  
 duety, teaching vnto vs, that euuen the mi-  
 nisters that are to instruct others when  
 they do amisse, or faile in anie duetie, are  
 to be reprooued for their fault , and taughe  
 howe to amend.

As hee dealt with the husbandmen, so  
 dooth hee with the priests , that is, decla-  
 reteth them the special cause that is to draw  
 them to lamentation and mourning, which  
 is, that the meat-offering and drinke-offer-

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ring is taken away from the house of god: whereby hee dooth first of all teach them, that sozymuch as the glorie of God in the visible aduancement of the same, stooide in this, that the temple had great abundance of sacrifices brought vnto it: nowe that those offerings were to cease, the Ministers of the Lord must so much be greeued therewithall, as the glorie of God is deere vnto them. The vse of which doctrine (for our instruction) is this, that as the outward seruice consisted then in the multitude of sacrifices, so dooth it nowe in the enlargement of the preaching profession, and practise of the gospell, so that whensoeuer the same is any waye abridged (if we haue that zeale of Gods glori that we shoulde) it must dyeue vs vnto the same sorrowe that these are commanded to take vp in the like case. Again, we learn by this (comparing it wch the cause thereof) that whensoeuer the word of God, either in the profession or practise of the same hath not that free passage that is meete, the cause therof resteth in the sins of the people, that profes h[is] same word according as we heard yesterday deliuerner unto vs more at large. Now in that hee sayth (*I be knyfe of your God*)

The abridg-  
ing of the  
gospel must  
greeue vs.

God) he doth not only put them in mind of  
 their calling from whence it came, and the  
 Judge to whome they must giue account,  
 howe they haue demeaned themselues in  
 it, but also (in the generall backward) The com-  
 for t of the  
 nesse of the people) comforteth so many of  
 them as late these thinges to heart, that  
 howsoever they might bee discouraged by  
 the frowardnes of the people, and fear, that  
 God was not therfore pleased with them,  
 he notwithstanding remained still their  
 God, & reckned of them according to their  
 faithfulness in their calling, & not after the  
 fruit that came of it, which hee always re-  
 serueth in his owne hand, to lessen or en-  
 crease it, according to his good pleasure.  
 And surely, this lesson is very needfull to  
 bee learned in these euill dayes, of those  
 fatchfull Ministers that doe with a good  
 conscience discharge their duties: for by dis-  
 couragements that we haue, by the careles-  
 ness, & obstinat disobedience of the people  
 to whom our seete ought to be most beau-  
 tifull, are many and greeuous, the depeb  
 whereof is hardly conceiued by any, saue  
 those that haue experiance of them. Howe  
 if we should measure al our comfort by the  
 success that we see our ministery haue in the  
 world,

Rom. 10:15.

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worlde, wee shoulde quickly be brought to  
<sup>a</sup>Iere. 10.9. say with the Prophet (a) that we wil speak  
no more in the name of the Lorde, but we  
haue a more sure staffe to lean to, which is  
that whatsoeuer fruit come of our labours  
<sup>b</sup>Cor. 2.15 though we be to all (b) that heare vs, the  
sauour of death, yet are wee still a sweete  
smelling sauour vnto the Lorde, soz as it  
<sup>c</sup>Gen. 18.26 pleased his Maiestie to (c) like well of A-  
braham's intreaty for Sodome, and to ac-  
cept it as a worshippe vnto his name, noe-  
withstanding nothing to their profite: so  
is it his gracious good will, to accept of  
the faithfull diligence of his seruauntes in  
the ministerie of his woord, though they  
doe not convert one soule, for howsoeuer it  
be, Gods glorie shall be aduaanced therby,  
which must bee the principall marke that  
we are (in all our actions) to aime at.

**20. 21.** Sanctifie yow self, &c.) After that hee  
hath shewed vnto them howe they are to  
behaue themselues privatly, and to pre-  
pare themselves to giue the people al good  
example of forwardnesse, he nowe procee-  
deth to shewe vnto them what they are to  
doe publikely, that the punishment threat-  
ned beeing generall, the whole people  
mighe bee drawne vnto a soleinne repen-  
tance,

cance. These woordes ( contained in the first of these verses) doe describe unto vs, the exercise of a publike fast , almost in e-  
very circumstaunce of the same : so that I  
might haue iust occasion heere to handle  
the whole common place of it . which I  
thinke not so meete at this present, yet wil  
I briesly set it downe , so farre as this pre-  
sent place giueth warrant . And first of al,  
whereas hee willett them to sanctifie a What a pub-  
like fast is.  
fast, we are firsst to consider what this fast  
is, to the ende , that it may the better ap-  
peare howe it is to bee doone : briesly ther-  
fore it may be thus described ; it is an ab-  
stinence commaunded of the Lord , thereto  
by to make solemne profession of our re-  
pentance . It is called an abstiuence , not  
as if that were all and every thing requi-  
red at our hands in such an action, but be-  
cause it is the most noted outward helpe  
therewnto : for indeed fasting is no part of  
the thing , but onely an outward helpe to  
drawe vs the better unto the inward sense  
of that unfaigned repentance , which wee  
are to shew forth . Nowe this fasting is  
not like that of the Papists, wherein they  
abstaine from some kinde of foode , and  
crean themselves with others : but it is an  
abstinent

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utter refusall of all the commodities and  
pleasures of this life, therby to make vs h  
apter to the inward vertue. And therfore  
wee reade, that the godlye were accus-  
med to restraine from all kinde of foode,  
vntill the euening. Secondly, wee are  
to see, when, and vpon what occasion this  
exercise is to bee taken in hande. One,  
and not the least, the woordes of our Pro-  
phet doe shewe vs, who vpon considerati-  
on of the miserie that they felt, and iudg-  
ments that they feared, were comman-  
ded to humble themselues before the lord:  
so that whensoeuer the Church of God is  
in any distresse, or feareth any danger ap-  
proching, it is the dutie of the guides  
thereof, to call them vnto this solemne  
falling. Other causes there be of the same,

Actes 13. 2. as the electing of ministers or magistrats,  
but because they be not in my text, and my  
purpose is not to handle anie more of the  
common place than it affordeth, I wil not  
speake of them. Furthermore, this being  
an extraordinarie exercise, it is to be consi-  
dered, whom the Lord hath geuen the au-  
thoritie vnto to proclaime it, some saye,  
that it resteth in the authoritie of the  
Magistrate, and some affirme it to bee a  
dutie

Judg. 20. 25.  
Upon what  
occasion  
fasts are to  
be sancti-  
fied.

dutie of the ministers : they that lay it vpon the magistrate , doe alleadge for their proesse the examples of Iehosaphat, king of Judah , and the king of Niniuie , who both in the like extremitie proclaimed generall fasts amongst their people : but they are unanswered thus : First, that their particular examples doe not prooue a generall doctrine in this case, seeing that the commandement of God(as shall appeare) is expresse on the other side . Secondelie, it can not bee prooued , that Iehosaphat (for the other was a heathen king , whose example can prooue nothing) didde anye more in that action , than both hee myght and was commaunded to doe in euery part of religion, and, that is, to proclaine and by his authoritie to compel them to whom the Church matters appertained to doe their dueties faithfully , and thereforee it is, that the Holie-ghost in that place , (and also in that of Ionah ) useth a worde farre different from this in this place : for there the woord signifieth to call or send forth, which maye in generall bee applied unto the promulgation of anye edict whatsoeuer , and heere it importeth (as it were) a consecration , or hallowing withall , which

Whether he  
belongeth  
to the ma-  
gistrates or  
ministers to  
sanctifie a  
fast.  
<sup>2.Cro. 30.3.</sup>  
<sup>Ionah.3.5.</sup>

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which is a thing peculiar to þ Ministers of  
the woorde , so that thus farre it belongeth  
to the Magistrate to see it done, to enioine  
the doing of it, and (if it please him) to ap-  
point the time thereof vnto the ministers,  
but that the particular notisfing of it to þ  
people belongeth vnto the ministers of the  
woorde it is evident by these reasons : first,  
that which the Lorde commaundeth out of  
his woorde vnto the Ministers of a Church  
established , the same (vnlesse it be repea-  
led by some counternaunde ) is the office  
of the Ministers of the woorde for euer : but  
the Lorde out of his woorde commaundeth  
in this place , the Ministers of the Chur-  
che , and that under a king, to sanctifie a  
fast , & call the solemne assemblie, therfore  
it is the dutie of the Ministers of þ woorde  
for euer : secondly, þ which cannot be done  
without doctrine and publike praier , that  
same is the office of the Minister : but the  
sanctifieng of a fast (that is, the preparing  
of the people by instruction what it is, and  
to what ende , and praying vnto God to  
enable them therewnto) can not bee doone  
wythout doctrine and priaier , for euerie  
thing is sanctified vnto vs by the woorde  
and

and prayere) therefore to call a solemne fast, is the office of the Minister: thirdly, what soever belongeth to the publike seruice of God in the congregacion, that same is the proper dutie of the Minister, but to sanctifie a fast belongeth to the publike seruice of God in the congregacion: therefore, it is the proper dutie of the Minister. And that it belongeth to the publike seruice of God in the congregacion, it appeareth by the turning of the reason thus: what soever is required of a Minister in regarde of his ministerie, that same is a part of the publike seruice of God: but to sanctifie a fast, is required of the priests in this place, in respect of their ministerie, and therefore it is a part of the publike seruice of God. But you may say vnto me, every Minister hath his proper charge, the limits whereof he may not passe, but a solemne fast is a generall thing, peraduenture thorow a whole kingdome, and therfore is it a matter, that (being larger than he hath autoritie to deale in) belongeth not vnto him. Whereto I answeare, that it is true, one Minister hath no further autoritie than his particular flocke, and therfore can call no publike fast further than amongest his

An obiect  
answered.

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owne people. But the whole Church being guided by a Councell of Ministers, is to be prepared to a fast, by the authoritie of the whole.

You may further saye unto me: What if the Cloershippe of Ministers doe not, or will not proclaime it, whether ought a particular Minister ( who in that case is as a priuate man) to doe it or no? I answeare, that if other men will not doe their duetie, yet I may not meddle wþth it, but the example or authoritie of others, must not make me leauue mine owne duety undone. So that it is true a general fast, in a whole kingdome, or in manie parcess therof may not be proclaimed by one minister: yet may bee, ( and by the worde of God bee ought) when God threatneth or punishment, call his owne charge unto this same exercise.

An other  
objection  
answerced.

What is the  
ende of a  
publike fast?

22. Lastly, he sheweth in the latter ende of the verse, to what ende all this is, to wit, that they may crie unto the Lord, that is, bee the more effectually drawne unto the feeling of their sinnes, and the deserte therof, that so they might powre out their praises more effectually unto the Lord, for the remission of the same; so that this falling

or solerine assemblie or anye other of the outward thing thereof, be yet commau-  
ded as any part of Gods seruice ( for he  
dily exercise profiteth nothing , and whe-  
ther we eate we are not the worse, or whe-  
ther wee eate not we are never the better.  
in respect of any religion or holinesse ) but

as meanes to drawe vs the better unto it. Our repen-  
tance in the  
And therefore, when all these things are  
entyned, to the ende, that wee may crye  
unto the Lorde : we leorne, that it is no  
an ordinary sorow for sinne , a cravynge  
of pardon ; that will serue the turne at  
suche a time, but as the circumstaunces  
bee more, and the causes more weighty,  
so must our humiliation bee in more  
measure, than at anye other tyme before  
or after, if it may bee accepted of the  
Lorde.

(Also for the day) The cry that they  
are to make unto the LORDE, is in ge-  
nerall sorte sett downe in this Canticle,  
whereunto the entrance is wþ a kinde  
of speache, not onelie expressing a great  
and beawis griefe, but also a minde ex-  
ceedingly troubled in the same: for the words  
(Also for the day) which shold go together,  
doe in effect signifie thus much: Great and

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greeuous is our miserie , and the burthen  
thereof lieth so heauie vpon vs, that thys  
day we are as vtterly cast away, and feele  
such a smarte of the Lordes displeasure at  
hande as we tremble and quake to thinke  
of it : So that these woordes doe expresse  
vnto vs , what humbled soules, and what  
grieved heartes wee are to bee of , when  
(the Lord threatening to punish vs) wee  
are employed in this exercise , to the ende  
that wee may learne, even (as it were) to  
breake out owne heattes , and to enforce  
them vnto a moxe deewe meditation of our  
forloyned condition than euer hath entered  
into vs heretofore . Againe, where as they  
are willed to say, the day of the Lord is at  
hand , hee dooth not meane that generall  
day, wherein hee wil call to accouint both  
the quicke and the dead: but in considera-  
tion of that miserable ruine which was to  
fall vpon the land , wherein the people  
thereof shall seeme to be cutte off from un-  
der heauen , and in regarde of the mighty  
power wherewith the Lord will stretche  
out his arme in such a manner, as though  
he meant to consecrate it , as a peculiare  
date to expresse his malicie . For as the  
Lord is saide (of manne) to sleepe, when  
he

What is  
meant by  
the day of  
the Lordc.

Psalm.7.6.

hee sheweth not foorth his might , and (as it were) to haue leste thinges vnto they<sup>d</sup> owne disposition , so on the other side , i<sup>t</sup> is saide to bee hys daye , when by any ex- traordinarie power he declareth himselfe cyther by deliueraunce of hys , or ouer- thowe of their foes .

Moreover , it is saide to bee at hande , thereby to teach them , that if they woulde in such maner as might be acceptable vnto God , humble themselues before him , then must they beware of promising vnto themselues one houre space , but rather to assure themselues of present desolation , which is diligently to bee learned of all persons , and at all times of repentaunce : For hee that will any way sooth himselfe in hope of the least tyme of forbearing , shall so quench all the motions of true re- pentance , that hee shall perfourme no- chyng therein , but in such superficiall ma- ner as shall bee to no purpose . The foun- taine from whence all thys woe must bee looked for to fall vppon them , is sayde to be the Almighty , which name is properly geuen to God , when hee sheweth hymselfe a victor or ouercommer , whereby the Prophets geuech them another meditation

True repen-  
tance ge-  
ueth no  
place to put  
farte off the  
cuill day.

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of their miserie, that the Lord of heauen  
and earth, by whome, not onely all things  
are gydded and gouerned, but also they  
(in peculiart manner) had many waies bin  
enriched and blessed, was no moze to bee  
looked for as a deliuener or a protector, but  
as a most terrible Judge, and seuerre de-  
ster, because that they had rebelled a-  
gainst him, who hadde euer beene so gra-  
tious and bountiful vnto them: and it tea-  
cheth vnto vs this lesson, that if wee en-  
ioye the blessings of God, and make not  
the right vse of them, when the Lord  
seeth that we swarue from him, & doe that  
which seemeth good in our owne eies, hee  
will come against vs wþ his seueritie so  
much the more intolerable, as we haue re-  
ceiued his blessings in greater abundance.

23. *Is not the meat-offering, &c.)* The causes  
of mourning (which wee haue heard at  
large before) are heere repeated: for in a  
solemne sorrowe before the Lord, what  
can go more neare vs (if we looke into the  
matter aright) than this, that the honour  
of God shall be stained, and (the ministe-  
rie of the woord ceasing) the price of the  
precious bloud of the Sonne of God  
fall to the ground, by reason that his hys-  
dome

some receiueth no encrease by the preaching of the Gospell which maye conuerte soules unto him: Nowe in that hee calleth it ioy and gladnesse, hee dooth first of all teach vs, that (if wee bee of the number of them that doe in heatt wishe, that which in woordes they daily begge at the hand of God, that is, that his kingdome may come, then is our principall ioy, and chiefeſt thing that wee long after to labouſ the godlie. to enlarge the ſpreaſing abroad of the gop-  
pell, that manie may embracie it, and bring forth fruities woorthie the ſame, but if wee haue little or ſmall care hereof (which indeede is the diſpoſition of the moſt) it is a ſigne, that wee neuer yet proſited ſo ſatte in godlinelle, as theſe people, who (for all that are ready to be thowne into finall deſtruction.

And mozeouer, it doth teach vs, that if wee want this, and ſee that it goeth to wracke, then is there nothing vnder the ſunne that can giue unto vs anie iuft matter of gladnesſe. And (indeede) if wee conſider well of it, wee ſhall ſee, that it is moſt apparaunt: For if wee (1) gaine the whole worlde, and þere loſe our owne ſoules, what doth it auaille vs. But if we Religion de-  
caying, the  
godlie haue  
not matter  
of gladnesſe  
in this world  
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<sup>1 Mat. 16.26</sup>

## The true remedy against

be not partakers of the ministry of Gods  
woorde, the meanes of our saluation dooth  
ceasse, and thereforee, though wee shoulde  
enjoy honour, wealth, pleasure, and all  
that our heart can desire, and be without  
Christ Iesus, who is the Sauour of them  
(onelie) that learne by the knowledge of  
his blessed woord, to beleue in hym, we  
shoulde but enjoy so many weyghis to wey  
downe our condempnation, and make it  
more intollerable vnto vs.

24. *Is not the seed?)* The destruction of the  
common-wealth (which also we heard be-  
fore) is here repeated as a matter for them  
to meditate vpon, and commend the re-  
dresse of it to the Lord, the particular spee-  
ches which are heere more than in that be-  
fore, are to be considered: first, where hee  
saith: that the seede is rotten vnder the  
clods, his mening is, that their seed which  
they did sowe, and hoped to reape agayne  
wyth encrease, did never spring vppe, but  
rotted vnder the grounde. Nowe if this  
was a cause to induce the Israelites to  
saye: Alas for this day, then surely haue  
wee full cause for to sing the verye same  
Song, or rather for to mourne wyth the  
verye same lamentacion: for we can none

of vs be ignorant, how the Lord hath dealt with vs, in sending so great abundance of moisture, whose nature is to nourish, and so drowning the earth therewith, whose kind is to bring fooþ for the vse of man, that the earth was vnto the coyne, as a graine, þ the raine vnto the earth, as the running of a floode, and both they, so bent against man for his disobedience to his maker, that in manie places of this land, they vñed him all, not accompting him worthy to receiue his seed againe: so that we may assure our selues of the lords anger against vs, which will be sure to burst out as (<sup>a</sup>) a fire, which none shalbe able to quench vñlesse, we returne by speedy repentance.

*How did the beasts mourne? )* The prophet dooth further wile them to loie vnto the Lord, that the beasts did mourne, whereby hee sheweth the miserable case of this people, that were so afflicted, as the verye lense thereof did (after a sorte) moue the brute beasts, and yet did they remaine hartes hartes, whereby he sheweth their condition to bee worse then that of the beast without understanding. Secondly hee sheweth the miserable confusion that the sinne of man bringeth vpon all creatures, that for the

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same (euen) the whole frame of heaven, and earth becommeth out of square: and the humbe creatures, are pinched with penury, in such wise, as they according to their kinde do grone, vnder the burden of mans transgressions.

Nowe whereas hee sayeth, that the flockes of sheepe are destroyed, hee couerh one kinde of punishment that we are to thinke of, for albeit, it be true that if wee respect the generall number, it is not so with vs, yet in regarde of the particullar estate of diuers, it may bee trulie saied that it hath also fallen vpon vs, for it is knownen, that the vnseasonable wette that did fall, infected with rotteness, verie manie flockes in diuers countries, so that thys beeing another of the causes of the Israellites sorowe, wee are to assure our selues that unlesse we make the right use of it, we shall seele that punishment, and farre greater, (except in tyme wee repent) that yet we doe not perceiue.

In seeking  
to redresse  
any thing  
we must be-  
gin with see-  
king reconcili-  
ation with God.

In all this councell, which the Lorde by his Prophet giueth them heere, is no mention made of anie aduise to prepare them selues for the Warres; that they myght resist the enemies, nor of politike prouision

promission in the time of this dearthe to make things reach so farre, and bee so well ordered as maie bee, which hee dooth not leue out , as though they were vnlawefull.

But hee speaketh of that which is the first to bee doone , and beeing trulie performed , will both teach and gyne a blessing vnto the seconde meanes , whereby wee learne this lesson , that vnlesse wee take thys course first , and afterward proceede vnto the second , (whych also was the practise of that good king : (a) Je-  
hosaphat, in the like case ) all our prepara-  
tion and politike deuises shall vanish as  
the smoake , and doe moxe harme then  
good : whiche thing (O the want of Eng-  
land heerein ) if it were considered , then  
should wee see a better issue , of manie no-  
table plottes , that fall to the grounde,  
and doe no good , because the L O R D  
cannot awape to bee made seruaunt vnto  
fleshe and blood , and therfore when hee  
syngeth or threatneth to smyde vs , and  
wee ssee to awpe other helpe then hym,  
or to anye other good meanes that hee  
hath allowed vs , before wee seeke re-  
concilation wyl hym , hee will bee sure

<sup>2.Chro.20.</sup>

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to laie his curse vpon our labours, that they  
shall bring forth wind, and therefore let vs  
pray vnto the Lord our God, that he would  
direct those that he hath set ouer vs, first,  
to seeke true reconciliation with him, and  
then shall their pollicie prosper, or els can  
we looke for nothing in the end but mis-  
erie and desolation: and let euerye priuate  
man learne the lesson for his owne profit,  
that whensoeuer anye thing goeth a crosse  
with him, and hee would amend it, let him  
know that the cause being in his sinne that  
hath displeased the Lorde, if euer he looke  
to haue it helped indeed, hee must beginne  
with this sound conuersion vnto GOD,  
with whome hee beeing once at one, other  
things shall fall out well, but hee continu-  
ing in displeasure with him (whiche he will  
doe so long as he abideth in impenitencie)  
how can any thing that hee taketh in hand  
go well with him.

25. 26. *To thee will I crye.)* The prophet seeing  
that these things did mooue them very lit-  
tle, and perciuing the wretchednesse that  
they are now growing into, resolueth with  
himselfe, that though they regard not their  
owne good, yet will hee continue his care  
vnto them, in intreating the lord for them,  
whereby

whereby wee learne first this lesson , that  
 the ministers of God, must never be so dis-  
 couraged, as to leaue that calling wherein  
 GOD hath set them, for any deserte of the  
 people: againe, that Gods ministers must  
 haue a care ouer the(being of their charge)  
 that care not for themselues, but run head-  
 long to destruction : according as our sau-  
 our hath giuen them an example, prayng  
 for his persecutors, & saying : (a) Father for-  
*give them for they know not what they do:* last-  
 ly, when all thinges are in suche desperate  
 condition, that godlines is oppugned(euen)  
 with high hand, & the minister of the word,  
 can do no good in his ministrery, no noȝ bee  
 suffred to exercise the same, yet must he not  
 cast of the care of the church of God, but e-  
 uen get him (with Ieremy) a cottage in the  
 wildernes, and spend his daies in mourning  
 for the desolation of Syon. Let vs beseeche  
 the Lord our God, euen for his beloued son  
 Christs sake, to pardon the sinnes, & forget  
 the offences of this land , or els, the mini-  
 sters of his truth shall (before it bee long)  
 haue iust occasion to lament with Ieremie  
 & say : How doth she land become solitary, &c.

How Gods  
 ministers  
 must be-  
 hane them-  
 selues, whe-  
 all good  
 things are  
 resisted.

<sup>a</sup> Luk.23.34.

<sup>b</sup> Iere.9.2.

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The honour be to God alone,  
 and the profit to his Church.